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GLAD TIDINGS

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January

. . . this new year

What a joy to awaken early on a winter's morning after a fresh snowfall. Even before you open your eyes, you are aware of that stillness that means the snow has muffled every sound. If you rise early enough, as I did quite often when the children were small, you might be lucky enough to see the world on the brink of a winter sunrise - pink-tinged and tingling with the advent of a new day. In those days the land stretched away to the north, and fluffy white snows lay temporarily unmarked by animal or human tracks.

I would stand barefoot in my housecoat at the back door and breathe in the crisp air, reluctant to even let the dog out long enough to disturb the ground. Like the new year that lies ahead of us, it was virgin territory - a new beginning, a fresh start. I remember how as children we hurried to dress, gulped our oatmeal and rushed outside to make 'angels' in the snow. Before long there was hardly a patch of white that didn't bear the imprint of our frenzied activity.

It has always been the way of persons to leap into the future, to invade the unknown. But sadly, our actions are often impulsive and careless. Sometimes we violate the serenity of nature and leave a trail that is destructive and sacrilegious. We push aside other persons, ignoring their needs in our haste to leave our signature on the snows of life.

This year I'm going to be more careful and thoughtful. I hope to conserve rather than destroy, to edify rather than tear down.

I resolve this new year:

- to preserve that first morning snowfall in my mind's eye. It will reassure me, when I am despondent over failure, that I can begin again.
- to retain the stillness of an early morning. It will calm me during a hectic day.
- to catch some rivulets of melting spring snows. They will remind me on the darkest, coldest days that spring will come again.
- to treasure the sight of that first crocus poking its head above the softening ground. I will remember, when life is stark and desolate, that life recreates itself.
- to slip a summer sunbeam into my heart. It will warm me when I am chilled with despair.
- to store away the trill of a robin, the brilliance of a cardinal and the flight of a blue heron. These will uplift me on days when my feet of clay seem earthbound but my imagination wants to soar.
- to take the sparkle from a running river to lighten a tense situation and the twinkle from a star to brighten a sorrowing heart.
- to stand beside the largest tree I can find - if I can't visit the mountains or the Grand Canyon - so that I will retain a sense of humility in the presence of God's grace.
- to plant a seed and get some rich brown earth under my fingernails so that I may remember from whence I came and to where I will one day return.
- to keep these treasures until someone else needs them. Only as I give them away will they become a part of me, just as God who gave them to me, will become a part of me.

June

Shirin Came Walking

by Alice Vijay Singh

"The Lord has done great things for us." Psalm 126:3

My name is Alice and I graduated from Bible school before I married my late husband Vijaisingh John. I, along with a companion Salina, now do evangelistic work under the Women's Fellowship of the Amkhut church in Central India. I also receive help in this from some Indian friends in Canada. In our work we visit the total congregation and have prayer and Bible reading in each home. Every Friday afternoon we report to the Fellowship. Please pray for us that we may do our work faithfully. I wish to share with you the story of a miraculous event that occurred in our area.

In June 1981, Shirin Emmanuel, a healthy young Amkhut girl, enrolled in the 8th class (grade) in the Christian School. Her home was a mile from the church-school building but she attended worship services, Sunday School and other groups regularly. Some two months after school commenced, on August 3rd at 6:00 a.m., misfortune struck Shirin. She became the victim of polio.

On that August 3rd, it was our plan to visit the area of the village where Shirin lives but we had not heard about her polio attack. As we greeted the family members, they seemed very sad, then we noticed someone lying on the bed. We made enquiries and the father said, "Polio has come and it has struck Shirin". Tears came into his eyes and all those around him wept. The young girl looked to be in very serious condition. We sat down with the family wondering if we could hold out hope for her. She was after all a child of the Lord Jesus and had shown her loving allegiance for Him.

After some time, I asked the group if they would like to hear from God's Book. They agreed and I read the words, "Cast all your care upon Him for He careth for you". We remembered how many sick people were brought to Jesus and how He cured them.

"Come," I said, "Let us bring Shirin to Jesus."

We bowed in prayer; I put my hand over Shirin and I prayed, "Thanks to you, Lord Jesus, that you answer the requests of those who ask you."

Weeping together, we continued to pray and to thank God that He would remember our tears, keeping them as in a bowl of remembrance.

Then the grandmother said, "We have neither eaten nor drunk anything this day. Together with you we will drink tea."

The male nurse in Amkhut said that Shirin must be taken to the hospital in Jobat for treatment, so two days later, she was driven there. A great sadness was felt all around.

The doctors in the hospital prayed for Shirin before starting the treatment and the request for prayer went from house to house, from congregation to congregation. After two months' treatment, there seemed some improvement so Shirin was brought home to Amkhut, but she could not walk or even sit up by herself. Her mother cared for her and the treatment of medicine and prayer continued. My companion and I visited the home once a week and tried to strengthen their faith.

One day, Shirin said to me, "Would you please come and have your Sunday School class at my house?"

I was delighted to do so and the following Sunday at 3:00 p.m., the class arrived. Shirin's classmates ran to embrace her and to sit around on the rope beds and low stools provided. After the teaching, the offering was taken amounting to eleven rupees thirty five pisa. This was given for Shirin's expenses which made everyone feel glad.

Daily prayer continued. In November, Shirin was able to drag herself along the ground near her house. It made us sad to watch. Each Friday in our Women's Fellowship meeting, we would ask the Lord to hear us and to restore the girl to health.

On December 18th in the morning, Salina and I came to Shirin's house and called out her name from over the field. She came out to meet us, dragging herself along on the ground. My heart cried out for her.

Yes, we were praying but nevertheless we were surprised when the answer came. On December 22nd in the morning, after saying her prayers, Shirin stood up and slowly began to walk. The members of her household watched, hardly believing what they saw. Since I was very involved in preparations for Christmas, I did not go visiting and no one came the two or three miles to tell me.

On December 26th there was a sports day for our three local congregations for which I was late in arriving. Unbeknownst to me, Shirin had been there.

That evening while we were eating, my son said to me with surprise in his voice, "Mother, did you see Shirin today? She came to see the sports."

"Did she?" I asked, "How did she come so far? The young people must have carried her!"

"No, mother," my son said forcefully, "she came walking. I not only saw her walking but greeted her. She was making her way to Uncle Reuben's house."

She came walking? A miracle! I had seen her drag herself along the ground on the 18th and today, on the 26th, she was walking. How could I believe this? Then I understood. I looked up to Jesus, gave thanks and said, "This is your handiwork!"

I wanted to go quickly and see Shirin. My heart was filled with joy, and all the friends who came and went talked about what had happened. I was not well for some days so it was January 3rd when I set off to see Shirin. Arriving near the house, I called out her name.

"Come, Jiji," she said, and there she was with hand outstretched to greet me. Her parents joined us and we all rejoiced together. She told how this wonderful thing had happened, how after morning prayers she just stood up and started to walk. Our hearts were full as we gave thanks to the Lord Jesus for hearing and answering our prayers.

I had not yet actually seen Shirin walk and was anxious to do so. How could I best ask her in a natural way? Then I saw that the page in John 15 in the Bible was torn and it was from there I wished to read. I said, "Shirin, can you let me read from your Bible?"

Was her mother going to get the Bible for her? No. Her mother said to her, "Go, my daughter, and bring your Bible."

She got up and went inside the house as I watched with amazement. Returning, she held the Bible between her two palms, gave it to me and sat down (her fingers were still paralyzed). I read John 15:1-16 and said that verse 16 was especially for Shirin, "The Lord has chosen you and appointed you to bring forth fruit". Later, while in prayer, I felt great tears of joy and thanksgiving on my face. What offering could I now give to show my gratitude? I would give myself even more in service for Him, who gives beyond that for which we ask.

Shirin is now able to come not only to church but is again attending school. Our prayers for her continue and we ask you to join us in praying that some day, Shirin will be able to hold a book properly and turn the pages herself. •

ALICE VIJAI SINGH

Alice grew up in the small village of Mendha in Central India, the daughter of a Christian Bhil farmer. Her father is still a leader in the community and an elder in the church.

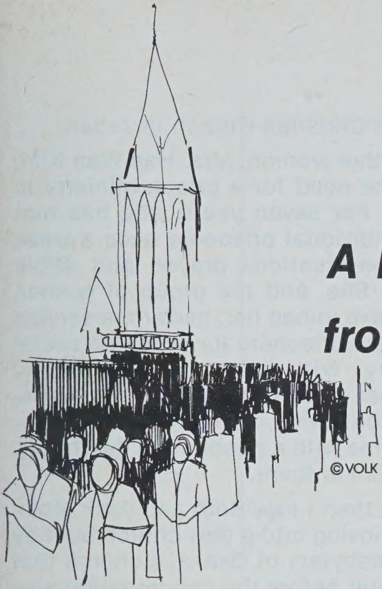
After Middle School Alice went to Bible school and came to work in the evangelistic programme among women and children in the early '50's. She has worked with Agnes Hislop and myself. Alice was a good teacher of the Bible and the Christian way of life, both in village homes and in institutions. Her leadership skills developed and after some time she was elected the President of the Women's Fellowship for the whole area. Later she became a member of the Executive Committee of the Women's Fellowship for the Diocese of Bhopal.

Alice was married in the early '60's to evangelist Vijai Singh John of Amkhut. They served together in various out-lying villages and were blessed with three children.

There have been troubled times in Alice's life, but her faith has remained very sure and firm. She believes that God does fulfil His purposes. She needed all her faith when two years ago her husband contracted infectious hepatitis which proved fatal. She is not a robust person, has had times of illness herself, but each time she is able to pull through and start again.

Her witness and her strength are evident in the story she wrote out for Miss Hislop about Shirin Emmanuel and I was asked to translate this into English for the benefit of others.

Dr. Margaret Kennedy



A New Year's Message from the President

by Eileen Parish
President WMS (WD)

He who says he abides in him ought to walk in the same way in which he walked. I John 2:6 R.S.V.

Again we are on the threshold of another New Year. As we look back at the year which is past and gone, I am sure we wonder, *Where did it go?*

I certainly feel that way. As your president I have had a busy year, full of exciting happenings. I was able to visit many Synodicals, Presbyterials and Groups, meeting many of our members which I enjoyed so much.

As you will know, I was privileged to go to Taiwan this past summer for the Diamond Jubilee of the Women's Association of the Presbyterian Church there, and to visit Korea and Japan. One of the themes of the Conference that challenged me most was "Writers of a New Page".

When we begin a New Year we put the old year behind us. No matter what we did or did not do during that year we are now to look ahead to a clean sheet or a *new page.*

In thinking about a new year and a new page, I turned to I John 1:1-7 and 2:6. Read these portions of scripture for yourself. John speaks of walking *in the same way in which he walked.* Do you think we could all make a resolution such as: "In 1983 I will strive to walk as he walked"? Can we make that our resolution for the New Year? And, can we live up to what it means to walk as Christ walked?

As we look at this word from God, the whole passage takes hold of us and calls from us a response – "he who says he abides in Him ought to walk in the same way in which he walked". In other words, the New Year is a season for us to fulfil the reality of Christmas.

John is saying to us if we know him fully, know him with head and heart, then we live as he lived. John didn't simply lay an impossible task on his Christian brothers and sisters. Before he placed the demand of the gospel on them, he gave them the comfort and assurance of the gospel. As we are forgiven our weaknesses, we are encouraged to seize the New Year as a time when we will determine to fulfil

Christmas: to walk as he walked, to order our lives as he did, to live by the same principle that guided his life – the love of God the Father.

Every new day of the new year is a fresh opportunity to fulfil in our lives the love that came down at Christmas. Is that not exciting? We can grasp each opportunity knowing that as long as we let our lives be guided by his love, he forgives us those times when we fail him. Knowing that, we can truly make our New Year's resolution: "I *will* walk as he walked".

I cannot help reflecting on the faith of the Christians I met overseas – a faith that is a challenge to us today. They take their commitments and responsibilities seriously. One group in Taiwan aims to make every woman in their congregation a member!

I was impressed by the willingness of some of those people to "take risks" for what they believe. There is Mrs. Wha-Ja Hwang, director of a Christian Day Care Centre in Seoul, Korea who insisted on operating her centre on Christian principles in spite of government opposition. Influenced by the quality of her program, the government has allowed her to continue. Mrs. Hwang is now assisting in the co-ordination of Day Care Centres around Seoul and in training leaders.

In Tokyo I met Mrs. Choungia Park, struggling also against government failure to help rehabilitate Koreans in Japan who were victims of the Hiroshima bombing. Mrs. Park is chairperson, Department of Social Action, National Woman's Organization, Korean Christian Church in Japan.

Another woman, Mrs. Hae-Wan Kim, saw the need for a prison ministry in Seoul. For seven years, she has met with individual prisoners once a week for conversation, prayer and Bible Study. She, and the group of women who have joined her, perform a service for these prisoners for which no social agency will take responsibility. Whether it be assisting in rehabilitation, consulting with families or spending time with a prisoner on death row, Mrs. Kim is there.

And then I saw Beth and Jack McIntosh moving into a new church built by the Presbytery of Osaka, a church that was built *before* the congregation was established because the need is there. So strong is their faith that they know the people will come.

These people are taking risks, as Jesus did, and if we are going to walk in his way, what risks will we take in 1983?

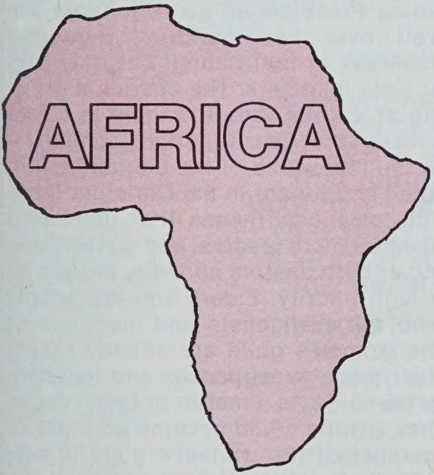
What does this say to us as members of the Women's Missionary Society (W.D.)? What ideas would we like to write as individuals or groups on a *new page* in 1983? Perhaps your group could have a discussion on this very question as you consider your commitments, responsibilities and stewardship to the work of our Society.

I wish you all a year of joy, peace and love. May his blessing be with each one of you as together "we walk as he walked" during 1983.

HAPPY NEW YEAR!

Smiling from year to year is real happiness

Focus:



Mission Past and Present

by Dr. Wayne A. Smith
Moderator, 108th General Assembly
The Presbyterian Church in Canada

A recent article in *Mission Update* mentioned that there would likely be 393 million Christians in Africa by the year 2,000 and that 20 thousand Africans convert to Christianity each day, one-fifth of them from traditional African animism.

These are exciting statistics. They testify to the rapid growth of the Christian Church in Africa.

This summer, while on a visit there, I had the opportunity to meet some of the people who are part of those statistics and to form some personal impressions of what Mission means in Africa today.

MISSION PAST

The histories of the various missions in the early days provide us with a fascinating story. David Livingstone's explorations were followed by the achievements of other missionary pioneers who brought the gospel to Africa. Along with the gospel came many other influences, and while some were not altogether helpful, most proved to be of great benefit. Hospitals, schools and churches were established where none had existed before.

It is interesting to reflect on the fact that much of that pioneering work was being done around the same period of time that similar activities were going on here in Canada. The pioneering missionaries in Africa were at work about a century ago, when many congregations in eastern Canada were being established. At the turn of the century, while some of the major mission stations were being developed in Africa, many of the churches in western Canada were being established. So the

African churches are not really younger or newer than those in Canada.

In spite of this I got the impression that African Christians seemed to have a much fresher attitude toward the missionary activities of the past than we have in Canada. It is a past they cherish. Of course a great deal of discussion has taken place recently to the effect that African churches should proceed on their own and that we should declare a moratorium on sending missionaries from the western world. But there is another side to the picture. African Christians tell us that the early missionaries from Scotland, the Netherlands and North America were people who were sent of God to bring the gospel and a great deal of well-being into their countries. They admire the hardiness and compassion those missionaries displayed. They will show you the visible results of missionary activity - the mission compounds with their churches, hospitals, print shops and training centres - and they will say "God has given us all this, a sacred trust". They are convinced that those early missionaries made a tremendous and lasting contribution to them and their countries, in spite of all the accompanying western trappings and exploitation. And so the Africans are persuaded about the value of missions and missionaries.

Rev. Dr. Dilwyn Evans used to tell the story of Mwachukwu Eme who came to Canada from Nigeria about twenty years ago. A certain Canadian Presbyterian told Eme that he could not see the point in sending missionaries from Canada to Nigeria. After all, Nigeria had its own religions; why should we confuse them by imposing our own upon them? Eme is reputed to have replied, "Sir, I have just learned two things about you; first of all you know nothing about the African religions and secondly you know nothing about Jesus Christ."

African Christians know quite clearly the difference between the light of the gospel and the darkness from which many of them have come, and because they know both sides of the situation far more clearly than most of us in Canada, they consider missions and the spreading of the gospel to be very important indeed. Malawi is a good example of this.

MISSION PRESENT

By African standards Malawi is a small country. It is located in the south-eastern quadrant of the continent and lies along the western shore of beautiful Lake Malawi. The Presbyterian churches of that country call themselves the Church of Central Africa Presbyterian (CCAP). There are well over two hundred thousand members in that church but only fifty or sixty ministers. The church is growing at a great rate and there is a real concern that new Christians coming into the fellowship of the church be nurtured and taught in the Christian faith. This obviously means that there is a need for more leaders, and so the training of both pastors and laity is seen as a high priority. Elders and lay people who are evangelists and members of the women's guild are already taking their place as witnesses and teachers of the faith. As a matter of fact, I doubt that anyone could become an elder or member of the women's guild unless they had a commitment to share the faith with other people.

Canadian missionaries serving in Malawi are the Rev. Glen Inglis, his wife Linda and Miss Clara Henderson. Our church also has missionary personnel in Nigeria: the Rev. Barry and

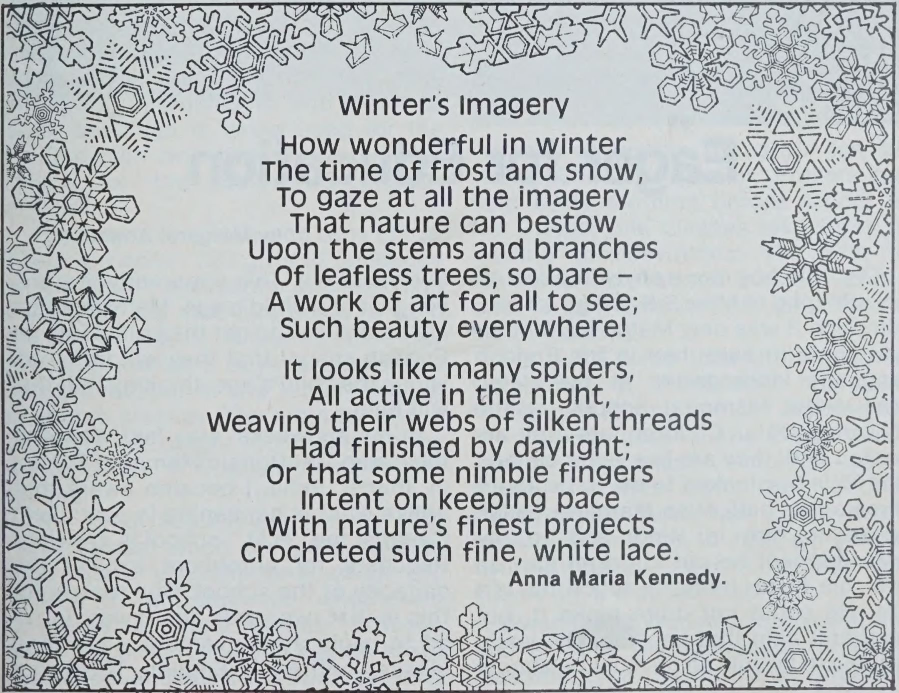
Anita Mack, Miss Arlene Randall and the Rev. Rick Fee. John and Judy Bertholet are in Cameroon. It is mission policy today that these people work as members of the existing Christian churches (CCAP in Malawi, the Presbyterian Church of Nigeria and L'Eglise Presbyterienne Camerounaise) and they work under the direction of the Synods or Presbyteries of those denominations.

Missionaries also tend to be specialists and are assigned to specific duties. For instance, John Bertholet is an agricultural consultant in Cameroon.

These missionaries, however, tend to regard themselves, not solely as experts in their own field but as partners with African Christians in the task they believe all Christians are called to undertake, that of sharing the Christian gospel with those who do not yet know Christ.

Missionaries are resourceful people. Almost everything is scarce and they have to make do with whatever they happen to have. They are courageous people working in situations made difficult by poor communication, adapting to a culture that is very different from their own at home, and sometimes having to make hard decisions that run contrary to the local ways of doing things, but which have to be done if they are to be obedient to their calling.

Our church is well represented by our missionaries. I admire every one of them. And that esteem is shared by the African Christians with whom they work. ●



Winter's Imagery

How wonderful in winter
The time of frost and snow,
To gaze at all the imagery
That nature can bestow
Upon the stems and branches
Of leafless trees, so bare –
A work of art for all to see;
Such beauty everywhere!

It looks like many spiders,
All active in the night,
Weaving their webs of silken threads
Had finished by daylight;
Or that some nimble fingers
Intent on keeping pace
With nature's finest projects
Crocheted such fine, white lace.

Anna Maria Kennedy.

Eager for Education

by Margaret Armstrong

The little boy came shyly into the office clinging to Miss S.K. Singh's hand. Although it was only March his mother had come to enrol him in the English language kindergarten at the Helen MacDonald Memorial School for the following July. Children are not accepted until they are five years old and this little boy looked to me to be about three and a half. Miss Margaret Leask spoke to him in Hindi and to my astonishment he put his right arm up over his head, trying to touch his left ear. He could not quite make it, but Margaret said that he probably would be able to by July so he must be almost five years old. This apparently is a proven test of a child's age. Many mothers are so anxious to get their child into an English school that they will try to advance the child's age, thinking that this will help.

In my six weeks' stay last winter at the Helen MacDonald Memorial School in Jhansi, India, I became aware that unlike what is happening in schools in Canada, the "H.M." school is growing! Requests for enrolment exceed the capacity of the school. One reason for this is that two years ago it was decided to begin a new venture - teaching classes entirely in English. There is a growing demand in India for an English education. Fourteen languages are spoken and English is the common medium of communication.

Beginning with an English kindergarten, there are now three classes taught in English and a fourth will be added next year, eventually increasing to five classes. However, there is a lack of classroom space. The Helen MacDonald School was built in 1924 and opened in 1926 after Church Union. Originally the ground floor was used for classes and the second floor for girls' dormitories. Within a few years the entire main building was being used for classrooms and two hostels were built nearby for the girls to live in. Later, several small older buildings on the grounds were also taken over for classes. These buildings originally housed destitute widows and some orphans which the mission had undertaken to care for in the early days. Now even one of the missionaries' bedrooms in one of these older buildings is being used for the kindergarten and two of the smaller rooms for the other two English classes.

The school is a lively and busy place. There are about 200 girls in residence in the junior and senior hostels, and about 150 day students come in from the city of Jhansi. A few of these day students are little boys who are now being accepted in the junior English language classes. The majority of the students are taught in Hindi with one period a day in English in the higher grades.

The Hindi section goes up to 10th class (grade) when the girls have to pass State examinations which are written by all students, whether in Christian or non-Christian schools. Miss S.K. Singh is herself a graduate of the school and has been principal for a number of years. The staff are all young Christian women. Prayers are held every morning before school in the Chapel and classes take turns in leading the devotions. The girls in residence also attend Sunday School and Church Services in the mission church nearby.

Above left: Mrs. Singh, principal.
Below: Eager Students learn sewing.
Page 12: Fun on the playground.

For quite some time the Managing Committee of the School has been thinking of adding another building for the English classes. The Presbyterian Church in Canada allocated some money for this from the National Development Fund, but it has taken considerable time to find a suitable contractor and to get some plans approved by the authorities.

When Diana Wadsworth wrote at the end of July, the estimates for three classrooms, a ten foot wide verandah (necessary for shade), stairs to the roof and latrines for boys and girls, had finally been obtained from the contractor, Mr. Flower. Diana said, "Actually we will need four rooms for next July. Our complete plan is to (eventually) add another wing with two more classrooms and a large hall, also an administrative block at some later date."

Large quantities of cement have to be used in buildings in India because of the abundance of termites which would otherwise chew everything to powder in very short order. Miss Margaret Leask wrote the middle of August: "They are digging for the foundation of the new building these days. I do hope they can cut down a little of the estimate - but everything is so high, especially cement - nearly double what it was on permit last fall. We are surely grateful for gifts to the building fund."

Your prayers are very much needed, that funds may be found to complete the building and that the contractor will employ honest workmen who will do a good job. Pray also for the staff and students as they strive to teach and learn in the present inadequate quarters. Pray too that one or two more Christian English-speaking teachers may be found, as Miss Wadsworth is having to teach the second class herself, leaving her very short of time for her work as school manager. ●

Note: *See Flame of the Forest* by Dr. Margaret F. Kennedy for more information on the history and management of the School.

Miss Armstrong is a member of Glenview Church, Toronto. She visited her old friend, Margaret Leask, in India last winter. It was the fulfillment of a long-time dream which she was finally able to accomplish after her retirement as a Librarian in Toronto schools.

Christmas in China

Chinese Protestants and Catholics in Beijing, Shanghai and Nanjing have celebrated Christmas in a variety of activities.

Protestants both in Beijing and Shanghai held Christmas services on Christmas Eve and Christmas Day while Catholics attended their mass. Other activities included candlelight services and performances of Christmas carols. Christians of foreign countries also joined in the celebrations.

Catholics in Beijing attended the midnight mass on the Christmas Eve at the Church of Immaculate Conception. The church, built in 1904, was brilliantly illuminated and resounded with Christmas carols.

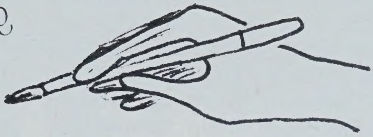
A consecration ceremony was held for four priests by the Shanghai Protestant churches for the first time in ten years.

Shanghai's Jingjiang Hotel prepared a special Christmas feast and dance for foreign tourists.

In Nanjing, similar services were held in the Nanjing Union Theological Seminary, the only one on Chinese mainland, which was reopened this year after 14 years' suspension.

Students performed 'Emmanuel' on Christmas Eve, which was attended by more than 200 faculty members and students, including Bishop Ding Guangxun, president, and Chen Zemin, vice-president, of the seminary. The next morning, Christmas carols, including sections from Handel's 'Messiah', were sung in the seminary.

Writers of a New Page



DIAMOND JUBILEE CELEBRATION - TAIWAN

by Eileen Parish

The Diamond Jubilee of the Women's Missionary Association of the Presbyterian Church in Taiwan was held in the Tam-Kang Middle School in Tamsui, Taiwan from August 3rd to 5th, 1982. Among the 37 overseas guests were Mrs. Eileen Parish, President WMS(W.D.) and Mrs. Edna Cameron, President, Woman's Missionary Society (E.D.). Accompanying them were Miss Helen Tetley, Miss Lois Powrie and Mr. and Mrs. Ken Ellis.

On our arrival at the airport in Taipei, we were enthusiastically welcomed by a delegation which included representatives of one of the Presbyterials and two Canadians, Dr. Georgine Caldwell and Miss Joy Randall.

About 2,000 women attended the Conference, including overseas guests from the U.S., Korea, Japan, Hong Kong, South Africa and Canada.

Overseas guests were seated at the front of the auditorium. Instantaneous English translation was provided by Dr. Georgine Caldwell. Translation was also provided for those who spoke Japanese, Korean and some of the Taiwanese tribal languages.

The celebration began with everyone learning the Theme Hymn written especially for the occasion. By the end of the celebration, we could sing along lustily even though we couldn't pronounce all the words. The Theme of the Conference was "INHERITORS OF A MISSION, WRITERS OF A NEW PAGE". The opening worship included an inspiring and challenging sermon on the text "The Lord gives the command. Great is the host of those who bore the tidings" (Psalm 68:11). The speaker, a Taiwanese sociologist, spoke of how important the work of women in the Church has been in the past, and how it is so important to-day that such work continues to move forward.

Representatives from sixteen Presbyterials came from every part of the country - mountain, plains, rural and urban. Each Presbyterial contributed to the festivities through singing, drama, dancing, bands and skits. Their colourful costumes added to the gaiety of the celebrations. One skit portrayed the first missionary trying to interest women in forming a group - no one wanted to take any part (sound familiar?) A folk dance done with fans and a presentation of the Parable of the Ten Virgins were beautiful to behold. Both men and women of the mountain tribes presented a play portraying the customs and riotous ways of living before they heard the Gospel of Jesus Christ and then how their lives were transformed as they became Christians.

It was interesting to hear that the Taiwanese Women's Missionary Association which began in 1922, has progressed through the years with the dedicated service of many women working together to help spread the Gospel of Jesus Christ. During the years several interesting projects have been worked on such as the Mount Lebanon Conference Centre (which we visited after the conference); a Women's Bible Institute and a handbook for Bible Study.

Presentations were made to past and present officers and members who had contributed greatly to the work of the Women's Association. Special mention was made of two women - Miss Cheng, 88 years old who was a member of the second graduation class of Tam-Kang Middle School and a former nurse; and Miss Komo who is now near 90 years of age. She was a "Bible Woman" from one of the tribal mountain churches. Telegrams and congratulatory messages were also read.

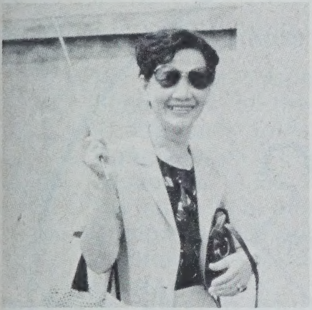
It was a great honour for me to be selected to bring greetings on behalf of the Missionary Societies of the Presbyterian Church in Canada. To stand before a gathering of 2,000 women and look out over a sea of faces of different races and colours was indeed a thrilling experience and one I will never forget. Speaking through an interpreter was no problem when the interpreter was our good friend Mrs. Grace Tsai, whom most of our Council Executive members met when she visited Toronto in October, 1981. She certainly made me feel right at ease with her calm personality.

Left to right: Top, Dr. Yoon Tai Oh, former Moderator of the General Assembly of the KCCJ, Edna Cameron, Eileen Parish, Helen Tetley, Clare and Ken Ellis, Bottom: Mrs. Yamada, Dr. Oh's secretary, Jack MacIntosh, Lois Powrie

We were inspired by the Rev. Minnie Lee, a graduate of the Presbyterian Theological College, Taipei, and at present a missionary in Brazil, who spoke to the Conference on the theme "TOMORROW". It is up to us as Christian women who have studied God's Word to go out now and proclaim it. She asked, "What kind of page are we going to write for the Women's Work in Taiwan?"

The final day began with a Revival meeting. The Rev. Dr. Tang from Tainan Seminary gave an inspiring address, reminding us to read the Bible and pass on the "Good News" of Jesus Christ: "We Christians should study God's word, we need wisdom from God. We need to drink water - it is important for our bodies. So is the word of God important in our lives.

The final act of Commitment and Communion was one of the most beautiful and stirring services I have ever attended. The sermon, based on Psalm 68:1 challenged us to "get up and go", to do God's bidding as did Abraham, Moses and Paul when God called them, as he calls us today. The elements of bread and wine were distributed with dignity and precision. As we all ate of His Body and drank of His Blood together I thought of the words of the hymn:



In Christ now meet both East and
West,
In Him meet South and North;
All Christly souls are one in Him,
Throughout the whole wide earth.

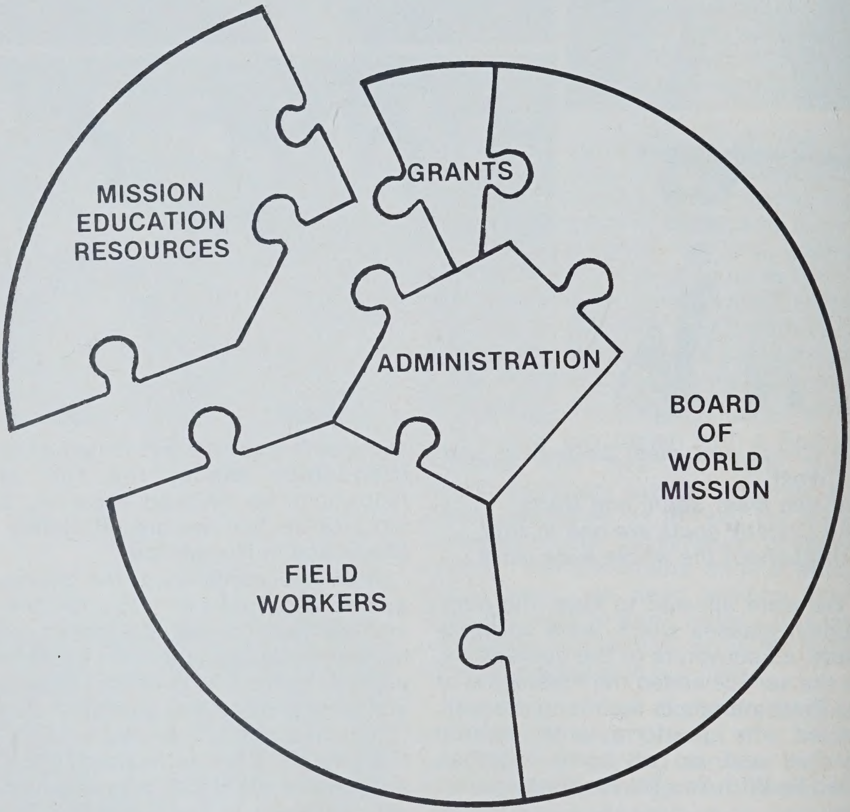
We were allowed to keep the communion glasses which were specially made, as souvenirs of the conference. As the service ended the Presidents of the Presbyterials in their long dresses, circled the platform with lighted candles and we all sang together, "God Be With You Till We Meet Again".

We were all greatly impressed with the organization of the Conference. Box meals were served at lunch and supper with a speed that surprised us all. The gracious hospitality will remain with us for a long time. The planning group certainly deserves a lot of credit for the hard work and many hours that made the conference the success it was. We will remember the friendships made, the fun and fellowship we enjoyed together, but most of all that we are all sisters in Christ and in His service.

After the conference, the overseas guests were taken on a tour of Central and Northern Taiwan. We visited some of the churches and were much impressed by the way in which the people are dedicated to the gospel of Jesus Christ and committed to the work of His church. Their enthusiasm and the acceptance of the call to evangelism is very apparent in the life of the Christian people of Taiwan.

Their ministry is a challenge to each of us to revitalize our faith and commitment to the work of *our* Women's Missionary Society and to look ahead and ask ourselves "What kind of a page are *we* going to write in the next few years?" ●

$$$$$ ESTIMATES


MISSION
EDUCATION
RESOURCES
GRANTS
ADMINISTRATION
BOARD
OF
WORLD
MISSION
FIELD
WORKERS

Putting the Pieces of the Budget Together

FOR 1983 $$$$$

44.4% to Board of World Mission... $440,000

The WMS shares in the work of the Board of World Mission in Canada and overseas where it works in partnership with churches in many countries. We have representatives on the Board of World Mission and share in shaping the outreach policies of our church.

23.0% to field workers across Canada... 227,828

We support Area Educational Consultants in all the Synodicals of the Society (salaries, travel and supplies). These are joint appointments with the Board of Congregational Life which contributes $9,000 to their travel expenses. "A.E.C.'s" are specialists in leadership training in Christian and mission education and work with all age groups. In 1983, for the first time in many years, all our staff positions are filled.

18.3% to mission education resources... 181,565

This part of our budget goes for the staff and supplies required to produce mission studies, children and youth programmes, the Glad Tidings and the Book Room. It also includes funds for conferences.

13.0% to administration... 129,116

This percentage goes for the administration of the Society, expenses of meetings, including the Annual Council Meeting, and the Annual Report sent to all groups in the Society.

1.3% to grants... 13,315

We continue to make small grants to Christian literature groups and to inter-church organizations related to the work of the Society.

About 88% of the Budget comes from contributions of our members through the Synodicals. The balance comes from legacies, income earned by our Legacy Fund and special gifts.

100% Estimates for General and Supply Funds, 1983 991,824

NESTLÉ BOYCOTT NEARING TRIUMPHANT FINALE

by
Michelle Landsberg

One of the world's most extraordinary grass roots movements is rolling swiftly toward a triumphant finale: Within months, the international Nestle boycott may be able to come to an end.

"I met with Helmut Maucher, the new director-general of Nestle, in Geneva recently," Ed Baer told me, "and that was the first meeting between a boycott leader and Nestle top management. Maucher seemed genuinely open to change and told me he was willing even to sacrifice sales in order to end the boycott."

Ed Baer is the lucid and implacable young man who has co-directed the Nestle boycott for the National Council of Churches in the United States.

Baer was in Toronto last week-end to brief Canada's boycott leaders. He was clearly elated by the snowballing negotiations.

In recent weeks, Nestle has not only spelled out its plans to conform to a World Health Organization code governing the proper marketing of infant formula in the Third World; it has also, under unrelenting pressure from boycott spokesmen, changed and improved its proposals three times to move closer to the W.H.O. code. Baer believes Nestle will agree to total cooperation within a matter of weeks.

The "boycott for babies," as The Star once called it, goes back more than a decade, when health workers in the Third World first began to report a mounting horror story. Ten million babies a year, they said, suffered agonizing malnutrition and disease because of improper bottle feeding and one million of those babies needlessly died.

"The studies are conclusive," said Dr. Nevin Scrimshaw, the director of Harvard's International Food and Nutrition Program. "Failure to breastfeed in rural developing communities is tantamount to a death sentence."

And why were all those millions of mothers unwittingly sentencing their own babies to death? Because they had been persuaded by swarms of slick formula salesmen that bottle feeding was the modern Western way. Chubby pink-and-white babies beamed out from hospital posters everywhere, advertising bottles and formula to hopeful African and Asian mammas.

The Swiss-based Nestle empire, with $15 billion sales a year, was singled out as the chief villain because it had well over 50 per cent of the Third World market. Nestle was everywhere, from Bangladesh to the Amazon jungle. Nestle banners, shopping bags, billboards, vaccination cards and free samples blanketed the underdeveloped world.

In maternity clinics and hospitals, Nestle "milk nurses" in crisp, official-looking uniforms handed out free samples to new mothers. Back in her home village, the mother would find that her breast milk had dried up due to her reliance on the baby formula. But she couldn't afford to keep up bottle feeding, which might cost a month's wages for a week's supply. She would dilute the formula sample more and more, using filthy water from sewage-polluted streams. Bottle babies sickened; they cried from starvation; they died.

I first wrote about the Nestle boycott in August 1979. By then, church, public health and consumer groups in Europe and North America had taken the lead in forcing Nestle to change its ways.

With more wit than wealth, and with hundreds of church basement mimeograph machines at the ready, the boycott battled on. Alert consumers refused to buy Quik, Nestle's Crunch, Taster's Choice, Libby, Stouffer's Souptime, Gusto Pizza and a dozen other Nestle products.

"Nestle lost tens of millions of dollars in sales and in the wasted time of its stubborn top management," Baer told me. The Toronto campaign, led by the United Church and the Ursuline Sisters, has been particularly effective. "We were amazed to learn that 30 per cent of Torontonians were aware of the boycott and 10 per cent were actively refusing to buy Nestle, higher than any other North American city," Baer told me.

Though Nestle's power reached right into the White House, where Alexander Haig lobbied on behalf of formula companies, the power of conscience was greater. The World Health Organization passed a stringent code of marketing guidelines, banning the lavish gifts to doctors, the advertising to consumers, the free samples and corruption of medical institutions.

I can't help but share Ed Baer's elation: Millions of babies might get a better chance at life and health because North American consumers cared.

Toronto Star, Saturday Nov.13/82.
Reprinted with permission.

But — The Boycott is Still On

Margaret Bennet-Alder, National Co-ordinator of INFACT CANADA (Infant Formula Action Coalition) urges concerned persons to continue to boycott Nestlé products until the situation is finally settled.

Persons wishing to support the efforts of INFACT CANADA, or wishing further information, should write or call Margaret Bennet-Alder at: INFACT CANADA, 10 Trinity Square, Toronto, Ontario M5G 1B1, (416) 595-9819.

Coffee and Tea
Decaf
Encore
Nescafé
Nestea
Taster's Choice

Beverages
Montclair Bottled Water
Nestlé's Quik
Crosse & Blackwell

Cheese
Cherry Hill
Old Fort
Swiss Knight
Wispride

Frozen Foods
Stouffer's
Gusto Pizza

Confectionery
Nestlé's Crunch
Nestlé's Puddings
McFeeter's Honey Butter

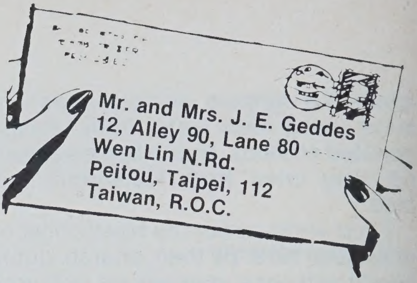
Cosmetics, etc.
Alcon
Lancôme
L'Oréal

Hotels
Stouffer's (U.S. only)

Packaged Soups, Vegetables, Fruits
Libby's
Maggi
McNeill and Libby
Souptime

Miscellaneous
Beech-Nut Baby Foods

Dear friends,



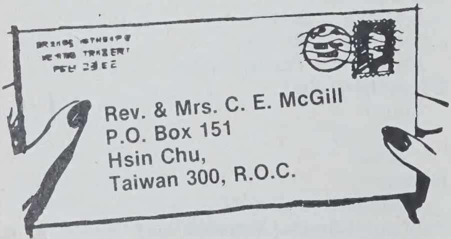
Mr. and Mrs. J. E. Geddes
12, Alley 90, Lane 80
Wen Lin N.Rd.
Peitou, Taipei, 112
Taiwan, R.O.C.

Since we returned to Taipei in August 1981, our lives have settled into the old academic and community circles we left behind in July 1980. Jack's classes in Tamkang University were in the writing, conversation and prose fields, with Medieval European History thrown in to keep the connections with the History Department. The thirteen hours work load will be reduced next term to 8 or 9. The classes have opened up new fields for student counselling, for those who come to ask about E.B. White, or composition writing skills usually have even deeper problems. I wonder how many times we heard, "I don't have any friends." There are many health problems because of the pressure of education, finances and the other huge pressure system represented by the FUTURE. I praise God for the liberty to share the good news of hope of the Gospel. I'm also grateful that I was asked to open four Bible studies, with students of three universities, two of these classes on my own campus. Betty has been kept busy with her Women's Bible Class in Taipei, and various teaching responsibilities that go partly with being Church School Superintendent at Taipei International Church. Maria and John were confirmed there in June.

The first four months of 1982, Betty and Maria joined a community project singing in the chorus of the Taipei production of HMS Pinafore. On the home front Heather and Earl Cooper gave us our first grandchild, Jennifer Marie, born on December 17, 1981. Our nomadic son, David, spent several months in Inuvik and is now posted even further north in Alert. He's with the Armed Forces. We need your prayers for both the Taiwan and Canadian sections of our family, that God will continue to use us all for His glory.

The Geddes family

Reprinted from the Rice Bowl, Aug. '82.



Rev. & Mrs. C. E. McGill
P.O. Box 151
Hsin Chu,
Taiwan 300, R.O.C.

The school year at Morrison Christian Academy ended May 29th. Tim and Bonnie will welcome a slower pace for awhile. Their Nathan is already walking all over the place; a year old on May 22nd.

Terry still has one more year, grade 12. Please join us in prayer concerning what school he should attend in the fall of 1984. He has been elected president of the student council for the coming year. He has a job right near home teaching

English conversation for the summer.

Many of the tunes in the new Tayal hymnbook seem difficult for the Tayals to learn. We finally finished recording some of the more difficult tunes, using male and female voices for alternate numbers. We hope these tapes will encourage use of the new hymns and help to avoid errors that creep in when they learn the tunes on their own.

We are thankful that the translation of the Psalms has also come off the press with God's help and guidance. We pray this will be helpful in their worship services and in their daily spiritual times.

During the past year two teenage girls from NaLo church became quite famous island-wide as winners of a talent contest that ran for several months on TV. They were interested in using their voices for the Lord too. So their choir leader helped them develop 12 Christian songs, seven of which they wrote themselves! Last month we took them to Taipei for the recording of this album of Christian songs, all in Chinese. We are thankful for their witness thru music.

Over 17 Canadians from our Mission and others enjoyed celebrating July 1st at the home of the McGills in the form of a picnic and a time of sharing together.

The McGill family

Reprinted from The Rice Bowl, Aug. '82.

THE WELL

Excitement is mounting as plans for the public programs at the 1983 World Council of Churches Sixth Assembly in Vancouver are revealed. Of special interest to Canadian women is **The Well/ La Source** and its programs. Throughout the ages the well has been a place where women have met, found refreshment and rest and time to share their news and ideas. As this image is widely understood by people of many cultures, The Well seemed a fitting name for the gathering place of women at the Assembly.

The Well replaces and incorporates the previously described "Women's Forum" and "Women's Space." It is being organized by the Women's Concerns Sub-committee of the Vancouver Planning Committee, in cooperation with Edith Shore of the Canadian Council of Churches in Toronto and Bärbel von Wartenberg of the World Council of Churches in Geneva.

The Well will enable women delegates, participants and visitors to meet together, to receive physical and spiritual refreshment, to exchange ideas and experiences, to gain a global perspective and to celebrate the Gospel. It will include an audiovisual centre, worship and meditation room, information, arts and crafts displays, and closed-circuit television facilities.

Women who come to the Well from across Canada will be able to participate in all the public events related to the WCC Assembly through the Daily Visitors Program. The centre will be open daily from July 24 to August 10. Limited funding and some billeting will be available. More details will be forthcoming as plans unfold.

Women interested in attending or helping at the Well are invited to contact: The Well, Vancouver Planning Committee, World Council of Churches, 185 - 6050 Chancellor Boulevard, Vancouver, B.C. V6T 1X3. Telephone (604) 224-7513.

NEWS

PACIFIC CULTURE IN DANGER

'Pacific Islands tradition, culture, music and legend are vanishing so fast I am only just in the nick of time recording it,' says David Fanshawe, composer in residence at the University of the South Pacific.

'It now depends on whether one old man is alive or dead – for example in Nukunonu, Tokelau, where Emmanuel Pelehau, aged 84, was the only person left in the group who knew the old traditional chants and songs,' Fanshawe explained.

He recently finished ten months of recording in Tolkelau, Niue, parts of Western Samoa and the Northern Cook Islands. His travels yielded more than 200 hours of recordings.

'With cooperation of Mr. Pelehau, 56 old Tokelauans were re-taught their traditional music. One of the most moving experiences I had was watching and recording an old paddling chant and standing action songs from pre-Christian days,' Fanshawe said.

To encourage people to take his project seriously and practise to reach the musical standard he wanted to record, Fanshawe persuaded one island council to stop video screenings for a month. Video is pervasive throughout the islands and many are hooked on shows such as *Wonderwoman* and *Kojak.*

Fanshawe is known for his *African Sanctus,* which combines music, chants and sounds from Africa. He is now composing *Pacific Odyssey,* a similar musical work based on his current research.

ACTION, W.A.C.C. Newsletter, July '82.

TOURISM WATCHDOG BEGINS OPERATION

BANGKOK (EPS) – The world's tourism industry now has a church watchdog in the Third World. The Ecumenical Coalition on Third World Tourism has opened here to set up an information and resource network to monitor, publicize and reverse the present damaging effects of tourism on the Third World. It also promotes alternative forms of tourism, more sensitive to the needs of host nations.

The coalition is the result of a Christian Conference of Asia international workshop on tourism held in Manila, Philippines, in 1980, where churches expressed increasing alarm at tourism's influence on cultural, economic and ecological life. The office is headed by Peter Holden, formerly with the South Australian Council of Churches.

Working through local groups, the coalition aims at minimizing the negative and maximizing the positive effects of tourism, including its educational value.

Earlier this year, British media revealed how very young girls, recruited from poor families in northern Thailand, are being put to work in Bangkok's sex palaces to serve an expanding sex tourism industry. In an attempt to escape abject rural poverty, 300,000 women in Bangkok alone have some sort of sex-related employment.

The coalition sees danger in a country becoming over-dependent on tourism. If the host nation's image suffers for political or other reasons, there is often little other industry to fall back on when the tourists don't appear.

...adapted from a report by Christian Aid, a division of the British Council of Churches, who are among the coalitions financial supporters.

wms highlights

North Bay Presbyterial Fall Rally

On October 16th, 40 members of Knox, Calvin and Hillside Churches, Sudbury, Ontario gathered to celebrate the Fall Rally of North Bay Presbyterial. The Young People registered the guests with palm-decorated name-tags and boarding passes for the Pacific Islands cruise while the Sunday School children presented leis of ruched silk ribbon to all ages from five years to eighty. The Young Women's group made an appropriate banner descending the stairs to the church hall, "Welcome to the Pacific Islands".

President, Mrs. Win Roseborough welcomed the men, women and children, then gave an opening prayer. Area Educational Consultant, Anja Oostenbrink conducted the intergenerational program. After reading the Scripture, 1st Cor. 12:12-26, she assigned five persons to each table where a challenging puzzle waited to be solved.

This quiet activity was followed by singing and dancing, then the same table-groups read certain Scripture passages and dramatized them to show the mission of the church. Anja then showed a filmstrip of worship and service.

Following dinner, the Dorothy Douglas members and friends put on a skit "Pacific Panorama", written by Marjorie Edgar from information taken from "Pacific People Sing Out Strong".

The children's Playlet with Pacific Island puppets was performed by Tricia Morgan, Patrick Morgan and Chris Blackford while everyone joined in the song "Praise The Lord Where We Are".

Regina Presbyterial Fall Rally

"Renewing old friendships and making new ones" was the theme of the Fall Rally of Regina Presbyterial WMS held in Bekevar Church in Kipling, Saskatchewan, October 2nd. Mrs. Dorothy Williams presided over the meeting with delegates attending from Saskatoon, Estevan, Fort Qu'Appelle, Kipling, Qu'Appelle and Regina. There were approximately 30 members present.

Worship service was presented by the women from Norman Kennedy Church. The offering was given to the National C.G.I.T. Reports were given by Mrs. Mae Morris, delegate to Synodical and Mrs. Hazel Duff, delegate to Council. Miss Creola Simpson and Mrs. Marg Hyndman led workshops and introduced the 82-83 Study, "People of the Pacific Islands". The filmstrip, "John Geddie and Company" was shown. One highlight of the afternoon session was the presentation of an Honorary Life Membership certificate and pin to Mrs. Marg Hyndman for her outstanding service with the WMS. Mrs. Adele Doolittle closed the meeting with prayer.

Maitland Presbyterial Fall Rally

At St. Andrew's Church, Wingham, Ontario, WMS members of Maitland Presbyterial met on October 6. Mrs. Robert Bregman, first Vice-President chaired the meeting. Mrs. Glen Haldenby of Kinlough led in a lively sing-song. Mrs. Arnold Taylor welcomed the women to St. Andrew's. The "Girls' Ensemble" of St. Andrew's delighted the audience with songs under the direction of Mrs. Paul Mills. Devotions were conducted by Mrs. Rod Lamb, Mrs. Wm. Rintoul and Mrs. John DeBoer of Whitechurch. Their theme was the infinite glory of God's creation. The offering was received by Mrs. Wm. McInnes and Mrs. John MacDonald and dedicated by Mrs. Lyman Sutton, all of Teeswater.

Mrs. Robert Arbuckle introduced the speaker, the Rev. Dr. Stephen How who has served faithfully among native peoples in northern Saskatchewan.

Westminster Presbyterial Fall Rally

The Fall Rally of Westminster Presbyterial was held in Cooke's Presbyterian Church in Chilliwack, B.C. with the president, Mrs. Alice Murray presiding over the day's programme.

Miss Ivy Howard, Area Educational Consultant, introduced the 1982-83 Mission Study with slides on the South Pacific.

The afternoon session consisted of reports from many churches on their own group's activities. A lot of thought, planning and work went into each presentation - each one very different and portraying such a variety of projects and activities in the groups of WMS.

Thanks were given to the Chilliwack ladies for hosting this year's Rally.

Westminster B.C. Retreat

Westminster Presbyterial WMS held their first "Retreat" for women at Camp Douglas, B.C., September 21-23, under the direction of Mrs. Irene Bleackley. It was a "Spin-off" from the Echo Valley Conference and was attended by 36 women, representing Churches in the Lower Mainland, Fraser Valley and one from Victoria.

Lindsay Presbyterial 100th Anniversary

On October 12th, Lindsay Presbyterial met to celebrate 100 years of WMS work. Many of the members and guests were dressed in very interesting costumes of long ago.

History of the Presbyterial included: the first Auxiliary organized in Uxbridge and followed by Beaverton three months later. When Lindsay WMS organized in 1880, it was felt that a Presbyterial should be formed. Three young women from Lindsay Presbyterial were sent to a foreign mission field - Miss Isabella Ross and Miss Kate Calder from Beaverton to India and Miss Agnes Dickson to Macao, China.

The "In Memoriam" and dedication of the History Book was conducted by Miss Anja Oostenbrink, Area Educational Consultant.

A highlight of the afternoon was the presentation of an Honorary Life membership to Mrs. Lillian Allen of Beaverton for many years of dedication to Youth work.

A pot luck supper of the kind that would have been enjoyed 100 years ago was served by the Lindsay women. In the evening the Lindsay Song Spinners were very much enjoyed.

Guest speaker, Mrs. K. Ellis from Council Executive spoke of the glorious history and true celebration of

100 years. She also showed pictures of Hong Kong, Korea, Japan and of Taiwan where she attended the 60th Anniversary of the Women's Missionary Association of the Presbyterian Church in Taiwan in August, 1982.

70th Anniversary, Goderich, Ontario

The evening of October 18th was the scene of the 70th Anniversary Celebration of the Arthur Circle of Knox Church, Goderich, Ontario. Guests were welcomed by the President, Mrs. Grace Cameron. A delicious supper was served to 130 members and former members, and the cake was cut by Mrs. Alma MacEwan who had been the President 50 years ago. Miss Eva Sommerville who had been present at the organizational meeting 70 years ago, told how the Society began and where it got its name. Greetings were brought by the minister, the Rev. G.L. Royal; the President of the Presbyterial, Mrs. Madeleine Edward, and the President of the Afternoon WMS, Mrs. Mary Henderson. Guest speaker was Miss Barbara Woodruff, National Adult Programme Secretary who was a former deaconess of the congregation. Of special interest was the "Memory Corner" where pictures and newspaper clippings from the past were on display.

Paris Presbyterial Semi-annual Meeting

President, Mrs. Helen Harrison of Paris, welcomed members of Paris Presbyterial to the Fall Inspirational meeting, October 6th at Knox Church, Woodstock, Ontario. The theme was "Praying All the Time (?) that our lives be 'Walking Prayers' through constant communication and conversation with Him" (St.Luke 18:17).

A lively sing-song of special Thanksgiving choruses and favourite hymns was led by the Rev. Linda Brown, Area Educational Consultant, following which she conducted a period of orientation into the Mission Study "Peoples of the Pacific Islands".

The church sanctuary was well filled for the evening session to hear Mrs. Mary Goforth Moynan of Tacoma, Washington, the daughter of Dr. Jonathan and Mrs. Rosalind Goforth, renowned pioneer Canadian missionaries who served in China and Manchuria for 47 years.

A well-chosen duet by the Rev. Douglas and Mrs. Johns of Innerkip brought to a close a truly meaningful and inspiring meeting.

50th Anniversary, Hamilton, Ontario

The Rosalind Goforth Auxiliary, New Westminster Church, Hamilton, Ontario, had a double celebration for their 50th Anniversary on October 3rd and 4th, and were fortunate to have Mrs. Mary Goforth Moynan as guest speaker on both occasions. Mrs. Moynan is founder of the group which is named after her mother, Rosalind, wife of Dr. Jonathan Goforth, pioneer missionary to China. Her inspiring message at the Sunday Worship Service brought many of the congregation out again the following evening to hear more about the wonderful work for the Lord by the "Goforths of China".

Many former members were present, including the first president and secretary, also representatives from other auxiliaries. All were warmly welcomed by President Loree Fergusson who also welcomed and introduced the dynamic speaker.

Jubilee Church, Stayner, WMS Fall Thankoffering Service

"Take 90" was the catchy theme for the Jubilee Church WMS Fall Thankoffering Service held on September 28 at the church in Stayner, Ontario. In practical terms the theme translated into the entire group taking 90 minutes of their time to learn about the 1982-83 Mission Study on the Pacific.

President, Mrs. Ken Kerr chaired the meeting. Mr. Merv Brockwell brought greetings on behalf of the session. The program was divided into four parts and groups moved from one section to another to view the filmslip on Papua New Guinea, study information on the islands and their people, do island crafts and learn about island music.

After the groups reassembled as one, special thanks were given to Laura McNabb for her work in drawing and displaying a number of maps. Mrs. Maureen Allen was also thanked for planning and coordinating the program.

A "Pacific-style" worship service was conducted by Mrs. Muriel Howes, including stories read by Church School members Paul McCort and Tammy Robinson. Miss Mary McDermid read the Scriptures. Miss Lydia Small offered a prayer and two lovely solos were sung by Nora Klinck, a church school and junior choir member. A delicious lunch of Pacific Island fruits brought the evening to a close.

Arnprior WMS Member Celebrates 95th Birthday

St. Andrew's Church, Arnprior, Ontario, hosted a Birthday Party on Sunday, May 30th, in honour of Mrs. A.D. MacLellan who was celebrating her 95th Birthday. She was presented with an Honorary Life Membership.

Born in Scotland, Mary Birse came to Canada, settling in Montreal. There she was married to A.D. MacLellan who was working as a carpenter at that time. Later he entered the ministry, graduating from the Presbyterian College in Montreal in 1936 and serving in a number of charges in Ontario. Dr. MacLellan died in 1963.

Since that time Mrs. MacLellan has resided in Arnprior. She enjoys good health and attends Sunday services and WMS meetings regularly.

Real Thankoffering Services - An Area Educational Consultant Comments

Lynne Longmuir, Area Educational Consultant for Sarnia, Stratford, Huron, Bruce & Grey and Maitland Presbyteries and Presbyterials wrote Glad Tidings to express her appreciation for the leadership of St. Andrew's women in a worship service she attended last August at St. Andrew's, Hanover, Ontario. Lynne says, "This was truly a "thankoffering" service. I thank our God and these women for the many blessings I received during worship.

"So often in our WMS groups we become trapped in a tradition of having our Thankoffering services within the context of our own groups, inviting other women to come. When we do, we rob others in our church of the opportunity of sharing our gifts in thankfulness to our God." Lynne's experience is shared by many worshippers across the country as more and more WMS groups take the responsibility for a service in their congregation. If your group isn't already doing this, why not plan now for a "Thankoffering" service in your congregation?

Still Available

1982-83
Mission Study
Resources

"Peoples of the Pacific Islands"

FILMSTRIP/FILM RENTAL

People of the Silver Sea - Youth/ Adult (18 minutes) Children (6 minutes), filmstrip, cassette and script. $4.00

***John Geddie and Company** (31 minutes) filmstrip, cassette and script. $4.00

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"Trade Off in the Pacific"
16mm sound/colour film, 25 minutes.

An intimate, sensitive look at a people caught in a clash of cultures. Set in Bellona, a tiny island on the edge of the Solomons. $7.00

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Prices for Filmstrip/Film Rental include postage and handling both ways.

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John Geddie and Company
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Available from:
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50 Wynford Drive,
Don Mills, Ontario M3C 1J7

ADULT

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YOUTH

"In The Wake Of The Storm" - a story by Mary E. Whale. Along with the story booklet the packet contains material for 6 sessions plus information and activity resources, a picture sheet and 10 frame filmslip. $5.95

CHILDREN

A. **Early Elementary** - COC-Ages 6-9
"Follow the Sun"
Packet contains 5 story papers by Gweneth Deverell, leader's supplemental resource sheets, large picture sheet and 10 frame filmslip. $5.95

B. **Older Elementary** - Explorer-Ages 9-12 **"Come To My Place: Meet My Island Family."**
Packet contains a basic book compiled by Esiteri Kamikamica, plus leader's supplemental resource sheets, large picture sheet and 10 frame filmslip as in A. above. $6.95

SUPPLEMENTAL

For all ages:
"Map 'N Facts Pacific Island"
A large, colour map with geographic, historical and religious information. $3.85

For Children:
Making Friends in the South Pacific, WORLDWIND magazine, United Church of Canada. 50¢*

ORDER FROM: W.M.S. Book Room
Room 100, 50 Wynford Drive
Don Mills, Ontario M3C 1J7

NOTE: postage and packaging $.50 each item.
*Except for this item if ordered separately.

REMEMBER - WORLD DAY OF PRAYER

MARCH 4, 1983

NEW PERSONS IN CHRIST

1983 marks the 95th consecutive year in which thousands of women will gather to be part of this worldwide prayer witness.

This year's service was written by Christian women from the island countries of the Caribbean on the theme, "New Persons in Christ". Representing a rich mixture of races and cultures, these women are seeking a new Caribbean identity. The service reflects their joy in the new found independence of their nations and the new opportunities opening up to women socially, politically and within their own churches. They have also prepared a special Children's Service designed to build bridges of understanding and teach young people 'round the world' a new awareness of the culture of the Caribbean.

The World Day of Prayer Services are printed and distributed in Canada by Women's Inter-Church Council, the sponsoring body. We are one of the 100 participating national/regional committees which (in turn) produce the worship service under the direction of the International World Day of Prayer Committee.

A variety of materials are available. Write or phone:

Women's Inter-Church Council of Canada
77 Charles Street West, Toronto, Ontario M5S 1K3

◆ ◆ ◆

UNIVERSAL DAY OF PRAYER FOR STUDENTS

In February 1983 the Student Christian Movement of Canada and other member movements of the World Student Christian Federation (WSCF) will celebrate the Universal Day of Prayer (UDPS) for students. This is our third consecutive year of recognizing this service, though the tradition itself dates back almost a century. The theme this year is "Solidarity, Human Rights, Minorities".

In recent history the suggested order of worship has been made available to all interested groups, with encouragement for adapting the service to meet local needs. In areas where there are local SMC units, the students are sometimes available to share in the services. In places where there are no local units, there are often "senior friends" or graduates of the movement who have kept in contact with us and who are willing to speak to groups or provide leadership in worship. It is suggested that a special offering be collected during the service and that this be donated to the SCM. It will be divided between the ongoing work in local units and the Ecumenical Solidarity Fund which provides funds for emergency requests for member movements around the world.

If you are interested in further information please contact the SCM, 736 Bathurst St., Toronto, Ontario M5S 2R4 as soon as possible. It is important to plan early for special services. If you are not in a position to set aside a particular Sunday for the UDPS, include students in your prayers often, but especially in February. Thank you for your interest.

The WMS, for many years now, has made a small grant to the SCM.

10 DAYS

"Ten Days for World Development", from January 28 to February 7, is focussing this year on Central America, a topic of current concern. This ecumenical study programme is prepared by the Anglican, Lutheran, Presbyterian, Roman Catholic and United Churches.

Why not gather together some of your friends from other denominations to examine the Central American situation? Resource people, familiar with Central America, will be available to speak to local inter-church groups.

Each Presbyterian minister has received a packet of "Ten Days for World Development" materials which includes order forms for other resources.

For further information on study resources and speakers contact the "Ten Days" office - 85 St. Clair Avenue, East, Toronto M4T 1M8 (416) 922-0591.

In Remembrance

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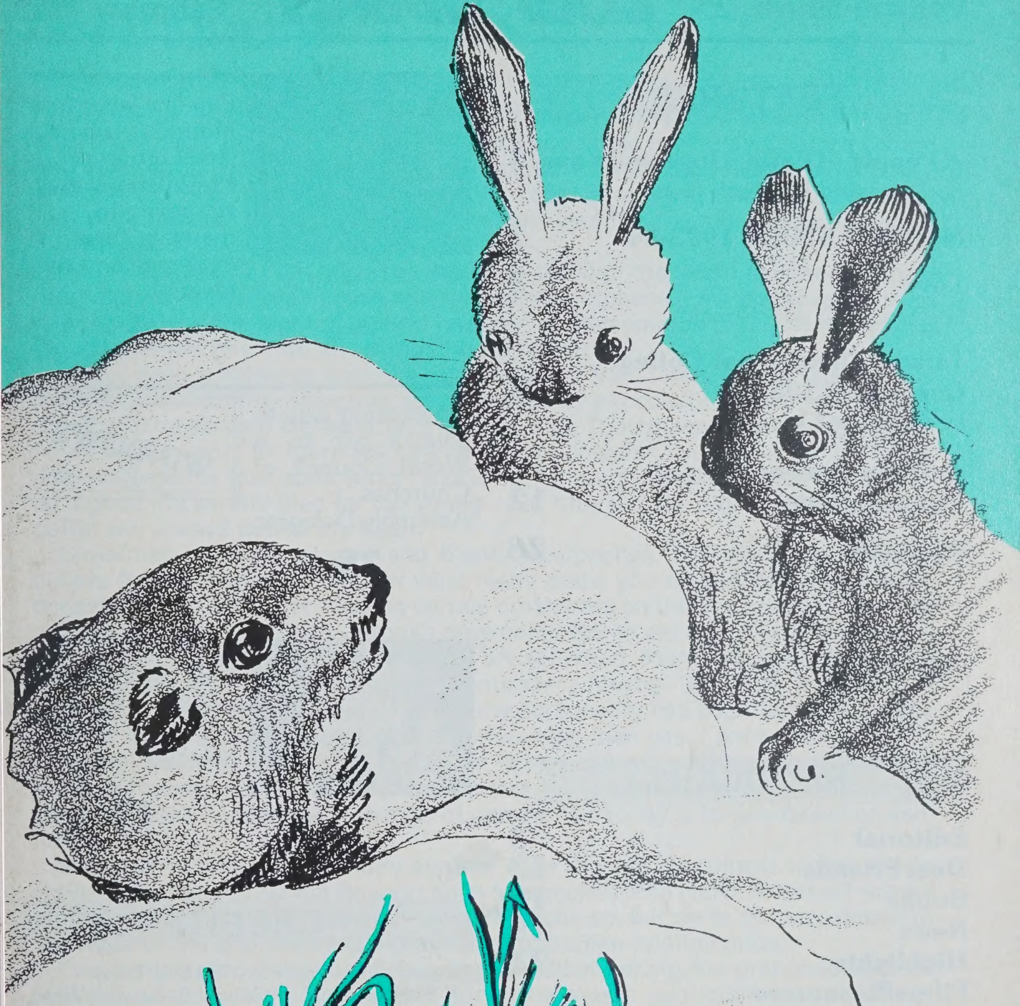

FEBRUARY 1983

GLAD TIDINGS

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Cover: Drawing from "Rabbit Tales of Temiskaming" by Muriel E. Newton-White. Published by the Highway Book Shop, Cobalt, Ont.; Photos p. 5,6 Crosby, p. 10 Lois Powrie, p. 17 Anderson

L. JUNE STEVENSON
EDITOR

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CIRCULATION MANAGER

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February

... on sentiment and being human.

Is there anything wrong with being sentimental? Having been accused on occasion of allowing my heart to rule my head, I consulted my trusty Concise Oxford and my faithful thesaurus to defend my position. I was astounded at what I read. Not only did I have a severe character defect but I possessed some of the weakest human qualities. Imagine being *mawkishly maudlin, namby-pamby, unctuous, mushy, gushy* and *slushy!*

Well, I admit that I am often reached first through the heart. No one falls prey more than I to the plight of baby seals or starving orphans. Few are moved to tears more quickly at the sight of ageing veterans on Remembrance Day. But, I am not moved to mere pity. I do not sympathize. I *empathize.*

I have seen a helpless animal in an inhumane trap. I need no convincing that most forms of animal slaughter are unnecessary especially if intended to warm those who have never known what it is to be cold. Though never a starving orphan, I have been hungry for more than the few hours between two meals and my father was overseas for four years when I was little. Although he survived the war and lived a good life he still died far too young — at fifty-six. The sight of a flag-draped coffin will always pull at my heart.

Christmas has just passed and Easter approaches. Putting aside religious beliefs for the moment, consider what really grabs you emotionally about these occasions, and why. Just hanging certain ornaments on the tree creates a flood of emotions within me. Some of those ornaments are as old as I, and in their shiny surfaces all my childhood Christmases are reflected. Pain, depression and grief dance along with joy and laughter. Sentiment? Maybe. But more than that — memories ... and feelings, out of which my personality has been formed. If sentiment is experiencing a range of human feelings, then yes, I am sentimental.

Sights, sounds, smells, the feel of an object can not only turn my insides to mush *but* create a gentleness, a warmth that spills over into all my relationships, into every task I undertake. The kind of person I am today is largely based on sentiment.

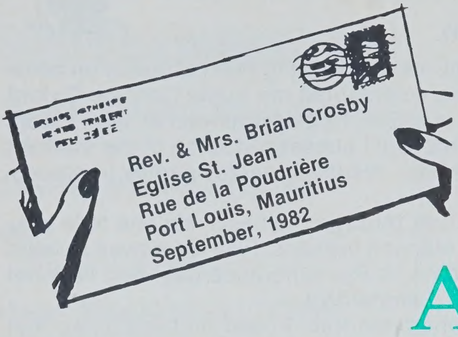
Sentiment allows me to share another's joy or pain. Sentiment moves me to action. Why has the Nestlé Boycott been so successful in North America? Are we soft on motherhood and innocent babies? Maybe so, but we're also convinced of the value of life and the deep significance of human relationships.

Returning to my thesaurus I discovered hidden among the preponderance of 'weaker' words a single word that for me explains sentiment — *sensitivity.* Writers such as J. R. Lowell and Hugh Blair have described sentiment as 'intellectualized emotion' and having 'its seat in the head'. I feel vindicated.

There are those who scoff at sentiment, who assign it with scorn to children or women. The onward march of feminism and equal rights has not squelched the rumour that the 'weaker' sex is subject to a form of emotional ping-pong, sometimes politely attributed to hormonal swings. Mary Magdalene was considered sentimental, hence the origin of the word *maudlin*, defined as *mawkishly sentimental*. Sentiment however is a sign of strength, an indication of being truly human. I know many men who express sentiment. They are no less male for that. Jesus was a sentimental man. The Bible says it all in John II. *Jesus wept.*

June

POSTMARK: Mauritius


Rev. & Mrs. Brian Crosby
Eglise St. Jean
Rue de la Poudrière
Port Louis, Mauritius
September, 1982

A People of Faith, Hope and Love

This is our first letter for mass circulation from Mauritius and so I hope that you will bear with me as I try to provide general information. It's just over a month since we arrived, but there is already so much to talk about.

At the risk of sounding like a tourist brochure I must say something about the island itself. The two things which struck us immediately about the countryside were the mountains jutting up from the fields of sugar cane in striking and sometimes fantastic shapes, and the enormous piles of volcanic boulders gathered up from the fields in hills or ridges to allow cultivation, at times leaving little more space for the crops than that occupied by the stoneheaps themselves. Mauritius is justly famous for its beaches of fine white sand: coral reefs create safe lagoons around almost the entire island and the range of shells and other marine life is amazing. Thirty percent of the island is planted in sugar cane, but more and more tea, tobacco and other crops are being grown. On both a large and a small scale the Mauritians are great vegetable farmers as the superb markets testify. Pineapples, bananas and papaya are the most plentiful fruits at the moment, but in another month or so the mangoes and lychees will start to appear.

In spite of its very heavy dependence on sugar, the Mauritian economy is relatively mature and the infrastructure is very well-developed for a Third-World country. A considerable range of manufactured goods and processed foods is produced here and Mauritius is now the third largest exporter of knitwear in the world. Large-scale poverty exists, but at a level well above that which we saw in Malawi. In even the poorest places houses have cement floors, nutrition and sanitation seem adequate, and potable water is available at no great distance. Education is universal and free and there is a substantial middle class within Mauritian society. To be sure, there are also some very obviously wealthy people.

Mauritius is truly a melting pot of the races of the world. Originally uninhabited, the French colonists brought to it both African and Indian slave labour in the 18th century. After Britain wrested the island from France in 1810 its colonial administrators continued to bring in indentured labour from India. Over the last 100 years a substantial number of Chinese have also come. Racial identities exist amongst the million inhabitants of this third-most-densely-populated country in the world, but the edges are truly blurred. Since the serious race riots of 1968, the year Mauritius became an independent state within the Commonwealth, the combined tensions created by political, religious and ethnic fears have subsided and Mauritian society seems remarkably well integrated.

Vegetables of every imaginable sort abound at Vacoas Market

The political stability of the country is certainly impressive: the last general election took place in June this year and was contested by no fewer than 36 parties without violent incident. Almost every voter cast a ballot; the Labour Party led by Sir Seewoosagar Ramgoolam, which had been in power since independence, was soundly defeated and all 60 directly-elected seats in Parliament went to the coalition headed by the Movement Militant Mauricien. The new government, under the Prime Minister, Aneerood Jugnauth, seems to be making a valiant effort to tackle the economic problems brought on by the enormous rates of interest payable on the country's debts and by the disastrously low world sugar prices over the last two years.

The Presbyterian Church of Mauritius is only three years old as an independent church, though its history goes back to the work of the Rev. Jean Le Brun, a native of Jersey who arrived here in 1814 under the sponsorship of the London Missionary Society, and to that of succeeding ministers from the Church of Scotland and the French and Swiss Reformed Churches. Apart from the prodigious work of Le Brun, who is still remembered in Mauritius as the founder of free education and the emancipator of the coloured people, the outreach of the Church was for the most part limited. Today there are six congregations comprising about 1000 adults and only one active Mauritian pastor.

Although they are struggling to maintain their existence and their identity, however, this small band of Presbyterians is by no means lacking in sign of the gifts of the Spirit. They are a people of faith, and their faith is strongly rooted in the promises of our Lord given in Scripture. They are a people

Greeting the congregation which came from all six churches for a combined Youth Service and Induction Ceremony at St. Jean

with hope who have good reason to be confident of the future as they have six very active and capable young lay preachers who have had a basic training and who work for the church in their spare time without pay: two of these lay preachers have committed themselves to further studies in preparation for the full-time ministry. They are also a people of love who, though their own problems abound, are looking for new and better ways of reaching out in love and service to others.

We Crosbys have settled into all of this remarkably quickly. An excellent furnished house was rented from the government for us here in Vacoas, a town in the central highlands of the island, and was ready for us to move into as soon as we arrived. We are very comfortable, but as we have been assigned to work primarily with the congregation at l'Eglise St. Jean in Port Louis, the capital city some 12 miles to the northwest, and as there is no minister at all living in the northern part of the island where four of the congregations are situated, the Church is considering whether or not we should be re-located further north in time to come.

The children have settled well into the local state-aided convent school where most subjects are taught in English, but Mauritian Creole is the main language of communication! Liz is looking forward to the possibility of helping to establish for the first time a central office for the Church. We are also hoping that a new ecumenical lending library of Christian books may soon get underway in a building at the Anglican cathedral in Port Louis (just a few hundred metres from our own church) and Liz has volunteered to give help there.

Since my induction as a minister of the Presbyterian Church of Mauritius on the 29th of August (on which occasion I had to preach my first sermon in French!) I have been gradually getting around to visit the members of the congregation as well as familiarizing myself with the work in other parts of the island. Language is still a problem (and will continue to be so until I have mastered Creole as well as French) and I am very much dependent on the elders who accompany me, but I am reminded time and again through the warmth of the people of the universality of the love of God which we know in Christ. And as I take communion around once a month to the shut-ins I marvel constantly at how powerful is this tangible sign of the presence of Christ in bread and wine even when verbal communication — in whatever language — has lost its meaning.

With love and blessings from us all!

Brian, Liz, Alison and Jonathan

(See 67th Annual Report, W.M.S. Page 43 for other information on Mauritius.)

Look Ahead

BEGIN NOW to gather materials - newspaper clippings, magazine articles, artifacts, music, maps and pictures on the:

1983-84 MISSION STUDY THEMES
Central Africa
World's Uprooted

YOUTH/ADULT - MAJOR THEME - Central Africa

Central Africa

For the purposes of this study theme, "Central Africa" is considered to be the area south of the Sahara and north of the Zambezi River. Resources are being prepared which provide information about the Central African churches with which the Presbyterian Church in Canada relates as well as service and development projects in Central Africa which are being supported through Presbyterian World Service and Development.

The Presbyterian Church has mission personnel in Nigeria, Malawi and the Cameroon. Information on Mauritius (which is not in Central Africa) will be included in the Adult material as a related area of interest along with Lesotho where we provided a missionary teacher from 1980-82 under the overseas volunteer programme. The offering project for Children and Youth will be related to building a radio communication network in Lesotho.

Some Central African Issues to consider:

Decolonization...history...culture...geography...European influence...trade...missionary activity...political development...indigenization of Christianity...church-state relationships...human rights...racism...African theology...African traditional religions... poverty...hunger...refugees.

ALTERNATE THEME - WORLD'S UPROOTED

Friendship Press resources will be available for those interested in exploring this issue.

CHILDREN - MAJOR THEME - "WORLD'S UPROOTED"

Study resources will be available designed to help children explore the many forms of uprootedness that affect people's lives today such as divorce, moving from one home to another, a stay in hospital, and so on.

Love

by **Donald C. MacDonald**
Clerk of the General Assembly

(Morning Worship, June 8, 1981 Ottawa, Ontario)

I want to give you a message from one who once considered the Christian Church to be the greatest obstacle to the continuing progress of the Church of God on earth. He saw the Church as being so confused in understanding the will of God, and so corrupt in carrying out the will of God, that he sought to have all its followers and leaders put to death, and the more cruel the means of death the more he rejoiced.

One day he saw the light, as we would say. The light was so bright it blinded him for awhile. But just about every belief he possessed was shaken, and he became a new creature. He wrote something like this, and I have taken the liberty of using different words than we find in the King James Version to express his thinking.

"There should be no division in the Church of Christ. If one member suffers, all suffer because of that. And I believe God has set up in this Church a variety of leaders. Some are apostles; some are prophets; some are teachers; some can perform miracles; some can promote healing; some are lowly servants, and others interpret and administer law; some can talk in strange languages, but not everyone can do everything. I wish everyone would do the best that can be done wherein that person excels. But great as these things are, there is something greater than all. I want to tell you what that great gift is.

It does not matter what gift of God we possess in His Church, if we do not have love in our hearts for each other we are only a bag of wind. That is true if we were able to move the Rocky Mountains into the Pacific Ocean. That is true if we freed every slave, and found a home for every refugee, and lost all we own for the sake of the poor.

You ask me what is love? Well, love is kinder than our kindest thoughts, and goes deeper than our deepest need. It is not something we have one minute, and throw away the next. It doesn't want us to be something less than what we are, but it doesn't want us to think we are something better than we are. Love enables us to see the other person's point of view, and ever seeks to trust in them and in us. Love is the answer to every problem; love will succeed when everything else has been tried and found wanting.

All these other good things I have mentioned have their place, and are not to be disused, but love will do what other things have failed to do. None of us knows it all! Somewhere, sometime, we shall know the answer to every troubled thought; but not yet. I was a child before I became an adult. I look back now and wonder how foolish I could have been about some things over which I was positive I had the last word of truth, but the more Love possessed my heart, the more light possessed my mind. We talk about faith, but faith is something we need because we cannot know for sure; and we hope that somewhere, sometime, every wrong will be righted, and every pain will be healed; but we know if love has possessed us, we can do everything well. And when the love of God possesses every human heart, there will be peace on earth, and joy eternal shall reign everywhere.

LET US PRAY: O God of Love, fill us with so much of Thy love that there will be no room in our hearts and lives for bitterness, spite, revenge, or hatred. May our thoughts and our words reflect not just the wisdom of our minds, but the love of our hearts as well.

O Jesus Christ, who did so love the world of sinful men and women that you were willing to die for sin that was not your own, but ours, help us to be as concerned for the needs of others as for our own.

O Spirit of the Living God, pour out upon us now such a great portion of Thy grace that every decision (we make) may be in accord with Thy holy will, and to Thee, Father, Son, and Holy Spirit we ascribe all might, majesty and dominion both now and forevermore. And if we agree that we would like God to answer this prayer let us all say "AMEN".

Taiwan Theological College Centennial 1982

by Dr. Georgine Caldwell

On March ninth and tenth the Taiwan Theological College celebrated the one hundreth anniversary of its first school building. Theological education first began when Dr. George L. MacKay taught students out under the trees in Tamsui or while they were on preaching trips to the villages. For the first ten years of his ministry in Taiwan, Dr. MacKay had no building to house his school.

In 1882, with funds received from Presbyterian Churches in Oxford County, Ontario, Canada, MacKay and his students erected their first school building which they called Oxford College. This building is still standing today.

Men and women were not allowed to study at that time in the same schools so Oxford College had no female students. However, Dr. MacKay knew there was much work to be done to evangelize the women in Taiwan and this could only be done by women. Therefore with the help of funds from the Women's Missionary Society in Canada, a school was built alongside Oxford College for this purpose. Thus theological education for women and men was begun very early in the history of the Presbyterian Church in Taiwan.

Over the past one hundred years there has been close co-operation between the Presbyterian Church in Canada and Taiwan Theological College. Many of the teachers and principals of the college have come from Canada. Dr. G. L. MacKay, Rev. Wm. Gauld, Rev. Milton Jack, Rev. D. Wilkie, Rev. J. Sutherland, Rev. B. Embree have all served as principal of this school. At present Dr. Georgine Caldwell is serving as Professor of Christian Education and Chairman of the Christian Education Department at the college.

Under the leadership of the present principal Dr. I. B. Seah, the college has been divided into two sections: a four year undergraduate school with majors in Christian Religion, Christian Education and Church Music; and a three year graduate school for college graduates, leading to a Masters of Divinity degree. The college is fully accredited by the Association of Theological Schools of Asia.

Taiwan Theological College is also part of the South East Asia Graduate School of Theology. The purpose of this graduate school is to train our theologians here in Asia in the midst of their own people and culture. Each member school offers majors in different subjects according to the faculty available to train the candidates at that school. At T.C.C. our graduate candidates are working on Master in Theology degrees in Taiwan Religions, Theology and Christian Education. Rev. Tong, on our teaching staff, received his Th.D. in Religions in this S.E. programme in March 1982.

The student body includes people from the Taiwanese, Mandarin and Tribal churches, Overseas Chinese from Hong Kong, Thailand, Malaysia and Korea. We have an enrollment of two hundred students in our regular programme and eighteen in the night school lay training section.

Three major projects which were set for the centennial celebration were completed. The library has 20,000 volumes and now has been completely catalogued according to the Library of Congress System; the second story of the girls dorm has been built and the dining hall and kitchen facilities have been expanded. The latter two projects have been needed and plans for them discussed for the past fifteen years. We are all filled with deep thanks to our Lord and to those friends who are donating funds to pay for these projects.

On March 9, following the Service of Thanksgiving in our chapel, there was a ceremony of unveiling of a six foot statue of Dr. George L. MacKay to mark the 110th Anniversary of the first missionary to northern Taiwan and to honor the founder of the Taiwan Theological College. The statue was unveiled by the moderator of the North Synod of the Presbyterian Church in Taiwan and the chairman of the Canadian Presbyterian Missionary group in Taiwan, Dr. G. Caldwell.

As part of the Centennial Year Celebrations, Dr. Joseph McLelland, from McGill University, Montreal, came to Taiwan as a visiting Canadian Theologian to give special lectures and to be the guest speaker at the Centennial Graduation ceremonies on June 15th.

As the college looks to the next one hundred years, we ask for the continuing support and prayers of our friends, that God will guide in the selections of our teachers, our students and our staff so that our college may have His blessing and guidance in its growth and ministry to the people in Taiwan and beyond. ●

Reprinted from the Rice Bowl, published by the Canadian Presbyterian Mission, Taipei, Taiwan.

AUTUMN CONVOCATION AT EWART COLLEGE

The Ewart College Autumn Convocation was held at the college on Sunday afternoon, November 7, 1982. Worship was conducted by Mrs. Minnie Kilpatrick, vice chairperson of the Board of Ewart College. Under the direction of Mrs. Carol Kessler, B.F.A., the college choir provided special music.

Scholarships were presented by the principal, Dr. Margaret Webster. At the conclusion of the formal presentations, a buffet supper was held in the lounge.

The Autumn Convocation is a recognition of work completed in the academic term 1981-82. The following scholarships were awarded:

General Proficiency Scholarships (Graduate)
Clara Cavanaugh Memorial - Merle Wrightson
Jennie A. Thompson Memorial - Marlene Burdett

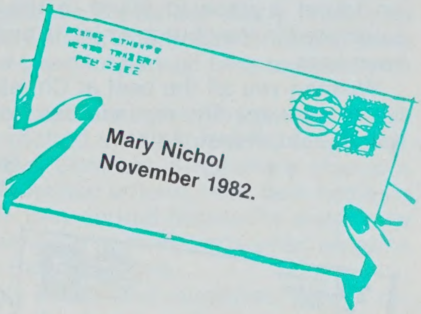
Both of these scholarships are received through the Women's Missionary Society (W.D.)

General Proficiency Scholarships (Undergraduate)
The Emily and Francis Dickson Memorial - Christine Cassels
Ailsa Craig Scholarship - Kim Calvert
The Florence Gray Scholarship - Bill Ball
The Leonie Pirch Award - Donna Williams
Ewart College Scholarship - Tori Bennett

Academic Scholarships were also awarded for achievement in specific subject areas.
The William and Ada Major Scholarship - Dorothy Herbert
The Reverend E.L. Garvin Scholarship - Leigh McDonald
The Dr. John Stenhouse Memorial - Joanne Vines
The Knox Church, Guelph, Scholarship - Susan Taylor
The Evelyn B. and Donald B. Cram Scholarship - Kim Calvert
The Thomas and Magdelen Jebb Scholarship - Christine Cassels
The Isabel Ross Memorial - Dorothy Herbert and Merle Wrightson
The Lillian Mary Matthews Scholarship - Jane Rowland

Four students received a subscription to the magazine JED Share through the Jennie and Bell Hossack Memorial Scholarship for work in First Year Field Education. ●

Dear friends,



Mary Nichol
November 1982.

My year in Jerusalem was quite an experience. It was an exciting time to be there: first the Golan Heights, then the hand-over of the Sinai and from June to the end of my time the war in Lebanon. It added somewhat to the tension that we already had with the course but life went on more or less as usual.

Our course was really a two year course packed into one. The Israeli students take it in two years but the International students finish the M.P.H. in one year. The first three months I found it tough to study right through the day. All year my day started at six a.m. and I plugged away until at least 10 p.m. every night.

During my time there I had my sixtieth birthday...well and truly celebrated in my apartment. I opened the door and all the class members were standing on the steps. They brought a huge bouquet of flowers, a gift, lots of food and two large cakes for the party.

Grocery shopping...continued to be a problem because of the language. Mostly everything was written in Hebrew and often I brought home the wrong items. For instance I brought what I thought was cream of wheat to make porridge for my guests and long after they had left I discovered it was breadcrumbs!!

Every Friday night we had a Bible study group composed of the members of our class. It was a time of real refreshment...prayed for each other through all the crises that came up and it brought us very close together.

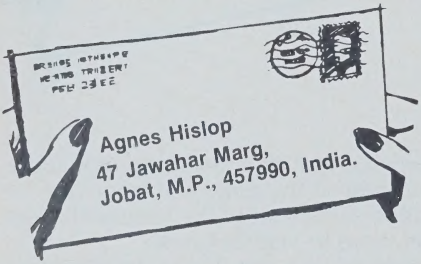
Our graduation was October 11th. I got the thesis completed in time and defended it on October 28th, exactly one year from the day I arrived in Israel. I was presented with the degree of M.P.H. (Master of Public Health) that same day.

Had a comfortable trip home with my little Tara. We spent one night en route at a lovely hotel in Amsterdam. At the moment I am relaxing and getting used to the Canadian way of living.

Last Christmas we were taken by bus first to the University Campus for Christmas dinner. Later that evening...to Bethlehem to join the throngs of people from all over the world who came to see the place where Jesus was born and to worship there. Actually for me the Christmas eve experience in Bethlehem was a disappointment as the shop-keepers had made it a commercial deal and the souvenir shops, etc. were open all night. The Church of course has all its seats booked for months ahead so we students had to walk around or stand in the bitter cold to watch the T.V. outside to see what was going on in the church. Eventually we found a place to stand in the back of a truck to watch the mass being celebrated in the church which is built on the site where Christ is believed to have been born.

Wishing you all the best at Christmas time and in the New Year. On return to Nepal January 6th my address will be: United Mission to Nepal, Box 126, Kathmandu, Nepal, Asia.

Sincerely,
Mary Nichol



Since returning in December I have kept involved: Amkhut Hostels; Committee meetings; Diocese Council; being hostess for speakers at Amkhut Christian Convention (Mela); hostels' maintenance work in hot season School holidays; Amkhut women's week of Bible Study; Christian Education classes at Diocese level for Sunday School and Vacation Bible School teachers and for Presbyters; Women's Fellowship Officers' classes. I did enjoy the visit of the Moderator of the 1981 General Assembly, Dr. A.W. Currie, of Mrs. Currie, Rev. R. Talbot, Miss Jean Davidson and of Miss Mary Morris. In June we 'lost' Bishop J. A. Gonsalves when he was elected to another Diocese. We await the election of a new Bishop, and pray that he, too, may be God's chosen one for us.

I started a letter to you in late April, the day the Hostels closed, but didn't get back to it or to revising my mailing list. Hostels re-opened on June 30, with ninety children: forty-six boys and forty-four girls. Thanks be for warden and matrons who are the mainstay of the hostels. I have been helping the new Headmaster of Amkhut School to learn the double-entry system of keeping Accounts. Both School and Hostels' programmes seem to be rolling well. It just doesn't seem nearly ten months since I returned from Canada.

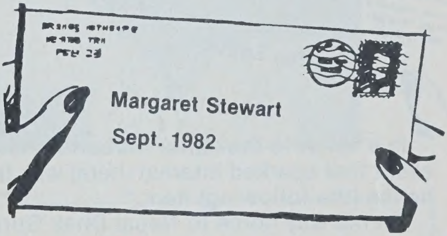
Now I give thanks for my vacation time. On September 15, a Canadian friend and I left Indore. Two nights and two days on trains brought us near India's East coast, in Orissa State, to a city about two hundred kilometers south of Calcutta. I've not been in this part of India before. By bus we are about four hours north of Cuttack, another hour to Bhubaneshwar.

Yesterday afternoon, travelling southward, it seemed we came through the rice belt of India. At times the small fields stretched together to make up continuous areas of two or three sections of green rice fields (non-Saskatchewanians note: 640 acres in a section). A line or two of trees would come, then more fields. Water shimmered between the rows of rice and in irrigation ditches. In some fields people were weeding by hand. We had read of flood damage in Orissa, but heard on arrival at our destination that the devastated areas are farther south. With India suffering from too little monsoon rain in many areas, and floods in others, there will be hunger. It was good to see signs of a plentiful harvest here to share with others.

As usual I was watching for birds, but except for crows, mynas and cattle egrets, saw surprisingly few. The first day I spotted a white-breasted Kingfisher, his vest gleaming in the sun. Yesterday two Common Kingfishers shared a telegraph pole guy-wire. Three pond herons wheeled around, their dark bodies a contrast to the shiny white wings, and when they settled beside the water only their dull brown backs were in view. I hope there will be more birds when we go to have some days at the sea-shore (really the Bay of Bengal).

So, I give thanks to God for the opportunity of rest and relaxation, and for co-workers who are now carrying on. May I ask for your prayers for our hostels' children; for young people facing today's many temptations; for the institutions' staff members who have economic difficulties due to inflation; for Church leaders who need wisdom as they deal with their pastoral and administrative responsibilities; for lay people witnessing to the Gospel of LIFE through Christ's love as they serve Him.

Sincerely,
Agnes Hislop



...with only a few months to go in my three year term, it will be a busy time. Our government staff are doing well and depending on us less... The worldwide economic situation is not good and P.N.G. is no exception. Unfortunately TB/Leprosy Control is not considered a top priority so our department has a very low budget. Most of the work is away from the main centres so Aid Post and Health Centre visits, contact tracing and defaulter action, are not done as often as they should be since transport is a major problem. An important part of our work is to help keep the morale of our staff high, not get discouraged and press on towards our goal.

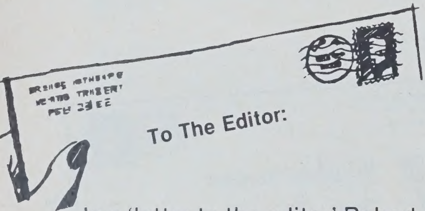
On rounds today I learned that prednisolone is out of stock. Patients in reaction depend on this drug and it should always be reduced slowly. Our patients and others in the hospital will suddenly be taken off this important drug because there simply isn't any.

Another concern at the moment is the frosts that have hit several of the Highland Provinces. We are in the midst of an unusually long dry spell. That means glorious sunny days, but with clear skies at night it gets very cold and in the higher areas there are frosts. Kaukau (sweet potato), the staple food, has been destroyed in many areas and the gardens look like they have been swept by fire. It's difficult to know what kind of aid to give.

I've been thinking lately of some of the things I'll miss when I leave P.N.G. – the vases full of gardenias, bougainvilia and other blossoms; being out in my garden every day if only for a few minutes; enjoying an ideal climate the whole year round; frequently indulging in avocados, passionfruit, pawpaw, pineapple... feasting at a traditional mumu; driving and walking through some of the most unspoiled country in the world; every day meeting delightful people and often chatting away with neither one understanding a word the other says; witnessing an extraordinary culture; coping with daily challenges in my work and working with the leprosy patients and staff; discovering that our Western ways of doing things are not necessarily the best and certainly not the only way...experiences I will never forget. My life has been enriched because of them.

It's a great privilege to be able to serve in a country like this and to share and work with individuals whose way of life has changed dramatically within the last forty years only. I believe as visitors in this country we have to trust more in the peoples' abilities to do the job and to encourage and support them.

With Love and God's Blessings,
Margaret



In a 'letter to the editor' Robert Anderson wrote from Japan in September: "One event that sparked interest (here) was the brief visit of Dhak Gurung last summer, hence (the following) item."

On his way home to Nepal Dhak Gurung, who just completed a two-year study time in Canada, followed by twelve weeks at the Asian Rural Institute near Tokyo, dropped in to Nagoya for a few days, where he met the Moderator of the General Assembly of the Korean Christian Church in Japan, Pastor Whang Ii Seng. Dhak, who knew little about the KCCJ was able to learn much from Moderator Whang, and also compare some notes. He heard about the problems of being an ethnic minority in an affluent nation, and in turn was able to tell what it was like to be a Christian in a land where there were no marked Church buildings, and evangelism is forbidden by law.

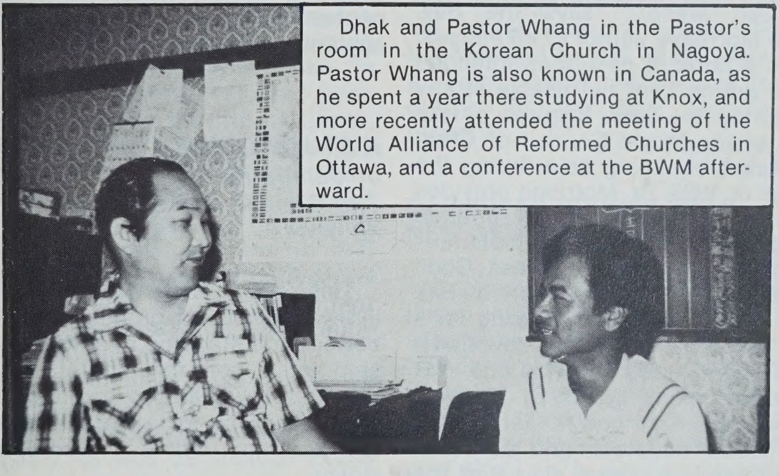
While in Nagoya, Dhak also visited the Asian Health Institute whose director Dr. Hiromi Kawahara had spent some time as a volunteer surgeon in a Nepal hospital, and whose institute is dedicated to up-grading medical services in third-world countries.

Dhak's time in Japan was not all spent in study and travel. During his stay at the Asian Rural Institute, he became engaged to a Japanese fellow-student, who will shortly follow him to Nepal where Dhak has been taken on staff with the United Mission to Nepal. ●

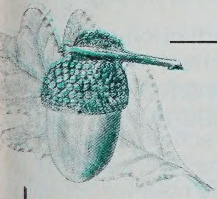
Dhak Gurung studied Agricultural methods in Canada, one year at the University of Manitoba and one year at the University of Guelph. His studies were partially financed through the Ecumenical Leadership Development Program of the Board of World Mission, and by many private gifts, especially through Judi and John Bertholet and the Presbyterian Church in Hartney, Manitoba.

Rodger Talbot, Secretary for Research, B.W.M. reports that Dhak and *Izumi* were married on October 31 following a proper engagement ceremony in Kathmandu by their Nepali pastor. There were about 200 guests at the wedding, many Canadians among them.

Dhak is now Assistant to the Rural Development Officer in Nepal. The prayers and best wishes of his many Canadian friends go to him and his new wife, Izumi. **Editor.**



Dhak and Pastor Whang in the Pastor's room in the Korean Church in Nagoya. Pastor Whang is also known in Canada, as he spent a year there studying at Knox, and more recently attended the meeting of the World Alliance of Reformed Churches in Ottawa, and a conference at the BWM afterward.



Thank you...

Glad Tidings secretaries: Over 83% of the print-out lists have now been returned (Dec. 21/82). Delays in returning lists are costly. We hope the other 17% are in the mail.

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.40
Each additional book -	$.10

46 IMAGES — A BOOK OF DAILY DEVOTIONS FOR LENT

by George Morrison
with weekly group studies
by Douglas Hodgkinson
Price $3.95

"Christ remains bigger than our mind can grasp..." says the Rev. George Morrison, author of *46 Images.* Here is a book of devotions intended for use during Lent but usable at any time during the year. Inspired by the theme of the World Council of Churches Assembly being held during the summer of 1983, Dr. Morrison provides daily meditations on 46 images —images of God, of Jesus and of life— beginning with "An Imageless God" and ending with "Jesus Christ-The Life of the World". If you are looking for a guide to private or family devotions, you will be pleased with this one. Not only does it speak directly to our lives, right here and right now, it also ties us to the lives of people around the world.

And there is a bonus! Part II of the book consists of a group study guide based on six parables. The study procedures are designed to help group members gain a deeper insight into the parables and to share their faith experiences and visions in such a way as to build one another up in the faith. As group members reflect on their Biblical insights they are guided in applying these to their own lives and to the issues being dealt with by the 6th Assembly of the World Council of Churches. Brief descriptions of these issues are printed in the appendix.

This book is recommended for use by individuals, families and groups. The group study could be done weekly by a family who are using the daily devotions or could be used by any study group. In whatever way the group study is done it would be most profitable for each member to have a copy of the book—an excellent addition to any library of worship resources.

A STUDY GUIDE TO WORSHIP

by James Farley
The Geneva Press
48 pages $6.00

This *Study Guide* was designed for individuals and/or groups who want a better understanding of corporate worship and a more meaningful participation in it. It would also be an excellent study resource for a worship committee and for elders or prospective elders.

Divided into an introduction and six chapters, the *Guide* offers a Biblical and historical background to worship as well as its meaning today. Participants will need to schedule seven meetings of at least one hour each, as well as setting aside one hour for home study between meetings.

Examined are *Prayer, The Word and Our Words, The Sacrament of Baptism, The Lord's Supper* and *Liturgy.* Procedures for class time are given and worksheets are provided for use by the study group.

NEWS

ST. ANDREWS, VICTORIA OPENS DOORS

St. Andrews Presbyterian Church in downtown Victoria, B.C. this past summer decided to open their doors from 11 to 2 each day, and during the first 20 days, almost 2,000 visitors streamed through - business men with briefcases snatching a few moments' meditation, young mothers with children kneeling at the altar, teenage travellers with backpacks. A surprising number had never before been in church, and the beautiful stained glass windows depicting the life of Christ, provided a perfect telling of the gospel.

Each Wednesday, the minister Rev. Bruce Molloy, offered a brief service from 12:10 to 12:30 with a familiar gospel hymn, capsule sermon, and prayer. The church served coffee and tea for any who had brought a bag lunch, followed by a short Bible Study for those who could stay.

The organist also plays hymns on the chimes in the belltower frequently and this is appreciated by the business community as well as visitors to the city.

MARC Newsletter No.16

VANCOUVER'S NEW INDO-CANADIAN CHURCH

Three years ago, *Narayan Mitra,* formerly director of Inter Varsity in India, accepted the challenge to start a church for his countrymen in Vancouver. Both Narayan and his wife Mitra had been disowned by their high-caste Hindu families when they accepted Christ. It was a difficult decision to leave secure jobs in their homeland for a mission in Canada, especially when all their friends thought they were only looking for an easy life. Last April, their new 43-member congregation was almost eliminated when a young woman who was newly converted refused to have anything more to do with a Buddhist suitor. Furious, this young man broke into the Sunday service and shot her dead through the head, then turned to kill Rev. Mitra and all present. His gun jammed and he was overpowered. And a lovely 19-year old became the first martyr of the new Indo-Candian church!

MARC Newsletter No.16

CARIBBEAN COUNCIL GETS NEW GENERAL SECRETARY

Bridgetown, Barbados (EPS) - Rome-based Inter Press Service reports the appointment of a new general secretary for the Caribbean Conference of Churches. Trinidadian Methodist Allan Kirton succeeds Trinidadian Presbyterian Roy Neehall, who has held the post since 1973. His resignation is effective at year's end.

The CCC continuation committee, meeting here, appointed Kirton and praised Neehall for his "outstanding contribution to the region's ecumenical movement." The CCC groups Methodist, Anglican, Roman Catholic, Lutheran, Disciples, Baptist, Moravian, Reformed, Salvationist, United, Pentecostal, and Oriental Orthodox jurisdictions in Dutch-, French-, Spanish- and English-speaking islands of the Caribbean, plus Guyana and Suriname in northern South America.

WHITE SOUTH AFRICAN CHURCHES AND WORLD ALLIANCE OF REFORMED CHURCHES

Geneva (RPS) - The official letter announcing the withdrawal of the Dutch Reformed Church (NHK) from the WARC reached Geneva in the middle of October, although the information had circulated earlier.

On the other hand the major Dutch Reformed Church (NGK) of South Africa voted in its Synod on October 20 on a motion to quit the Alliance. The needed two-thirds vote was not reached and their membership in the Alliance is to continue; however, the 234-230 vote shows a split right in the middle of the church over this issue. The demands from the Ottawa General Council of the WARC and from the NG Sendingkerk (the "daughter church" of the NGK) to modify its attitude towards apartheid were not rejected but referred to a committee which would report in 4 years' time. The Synod passed a resolution condemning racism but refusing to equate it with apartheid, a position already expressed in Ottawa and clearly rejected by the WARC General Council there.

LUTHERAN UNION DELAYED

Startup date for a proposed united Lutheran denomination in Canada has been put back a year - to January 1986. Chief sticking point at the meeting last month in Saskatoon of representatives of the Evangelical Lutheran Church of Canada and the Lutheran Church in America - Canada Section, was the number of regional units for the new body. The merger commission meets again next 26-29 January in Winnipeg. EPS

GHANA PRESBYTERIANS APPEAL TO GOVERNMENT

Bawku, Ghana (EPS) — The 53rd synod of the Presbyterian Church of Ghana has urged the country's Provisional National Defense Council to investigate several examples of "brutal murder, assault and kidnapping of some innocent citizens," since the 31 December 1981 revolution brought the PNDC to power.

The synod communiqué added its assurance of support for the PNDC "insofar as they pursue justice, truth and respect for human life...But the church shall...continue to remind them about any lapses in achieving these ideals."

The Presbyterian representatives also noted "with concern that instead of our revolutionary leaders finding ways of feeding a hungry nation, we are rather subjected to vain ideological and verbal warfare which could generate indifference and hostility which could send the nation further into the abyss of squalid poverty and starvation." They urged the PNDC to "adopt a more sober and realistic approach...We would appreciate if our revolutionary leaders would recognize the humble contributions which the churches have made, and are making and can make further to improve the life of the people."

CONDENSED BIBLE ISSUED

Reader's Digest has issued a condensed version of the Bible based on the Revised Standard translation (RSV). The Old Testament has been cut by a half, the New by a quarter. General editor for the project is Princeton University New Testament Professor Bruce Metzger who chairs the RSV Bible committee for the (US) National Council of Churches.

KOREAN CHURCH WOMEN ADDRESS JAPANESE GOVERNMENT OVER THE REVISION OF HISTORY TEXTBOOKS

Seoul/Korea (RPS) - The world press has repeatedly mentioned the revision of history textbooks taking place in Japan, by which the Japanese responsibilities in World War II are played down and almost eliminated.

The National Church Women's Association of the Presbyterian Church in Korea has written to the Minister of Education of Japan on this issue. The letter says: "As you are well aware, the world is taking note of the distortions in the history textbooks for High Schools prepared by your country. We are keeping watch on the negotiations being carried out between the governments of our two countries on this issue.

We hope there will be no repetition of the past bitter relationship that existed between our two countries, but that with a spirit of humility and sincerity we may live together in peace and harmony, which is entirely appropriate. We earnestly hope your country's government will not be so foolish as to repeat the mistakes of the past, but with all possible speed, will correct the distortions of these textbooks.

The eyes of the world are on this issue, and we are sure no one will easily forgive the stance that attempts to justify and gloss over past invasions, nor the resurrection of militarism, with its threats to world peace."

In the past Korea has suffered invasion by Japan and a 35-year occupation with all the ensuing misery.

HUMAN RIGHTS ISSUE TAKEN TO COURT

Ronald Fujiyoshi, who was indicted on June 16th, 1982 for refusing to be fingerprinted upon applying for his Alien Registration card, went to trial, September 27th in the Kobe summary court, Japan.

Under the Alien Registration law, all foreigners aged 14 or over residing in Japan for more than a year are required to be fingerprinted. This registration has to be renewed every five years, at which time they are again fingerprinted.

An American missionary with the United Church of Christ, Ronald Fujiyoshi, 42, opposes the fingerprinting system since it violates not only his individual human rights, but the human rights of all foreigners living in Japan including the approximately 700,000 Korean residents. Fujiyoshi has spent much of his nine years in Japan working with Koreans in Osaka's Ikuno Ward.

Fujiyoshi's case is the second fingerprinting case to go to court. Kang Pak's case began on April 15th in Okayama. The next hearing will be in October.

With the similar refusal of seven more Koreans in the last two months bringing the total to more than twenty, the movement to oppose fingerprinting for the Alien Registration has presented a serious challenge to the Japanese government. Even members of the Diet have criticized the government in the light of the June 1979 ratification of the International Covenant on Human Rights.

Fujiyoshi points out that his refusal is based on two points. One is that fingerprinting is a clear infringement of human rights, since it is associated with criminal investigation and prosecution. The second is that fingerprinting is a symbol of the Japanese government's policy of discrimination towards long term Asian residents in Japan. Eighty percent of the 700,000 Koreans in Japan were born here, but this does not automatically entitle them to the right to Japanese citizenship. Koreans can become naturalized citizens, but they are required to legally adopt a Japanese name. Such examples illustrate the Japanese denial of the rights of Koreans in Japan to their own ethnic identity, constituting a violation of their basic human rights. Fijiyoshi's defense includes an appeal for a change from the Summary Court to the District Court on the basis that this case is a violation of human rights, and not just a simple criminal case.

Reprinted from Arirang, Fall 1982

KOREANS IN JAPAN — RESTRICTIONS CONTINUE

On Sept. 13 the Diet passed a law allowing government universities to hire non-Japanese as regular teaching staff. Until this act, non-Japanese could be hired only on one-year contracts; but there are still restrictions on the non-Japanese staff in that they will not be allowed to hold administrative positions such as dean, department head, or chairperson of the school council.

Following the passage of the new law the Ministry of Education, on Sept. 18, issued demands that at the primary and secondary levels of public schools non-Japanese are not to be hired as teachers at all. This is seen as being aimed particularly at Koreans of long term residence in Japan—most of whom were born and educated in Japan.

The government is apparently countering local educational initiative that has resulted in non-Japanese citizens being hired as public school teachers in some locations. At present twenty-five prefectures have Koreans-in-Japan as teachers.

Protesting this discrimination the NCC-Japan has asked the Minister of Education to withdraw his orders against the hiring of non-Japanese in public schools.

The Korean Christian Church in Japan, in their report to the 108th General Assembly, listed the Fingerprinting Abolition Movement as one of their major concerns: *On January 12, 1981, Choi, Sun Hae, a Korean girl of 14 who lives in Kita-Kyushu, refused to put her fingerprint on her Certificate of Alien Registration. The KCCJ has encouraged this action because it believes that requiring fingerprints on the Certificates of foreigners living in Japan is treating them like criminals and showing contempt for humanity.*

Also listed was their concern for government restrictions in the hiring of non-Japanese staff: *An action against Aichi Prefecture Educational Affairs Office was brought by the KCCJ in order to support Mr. Lee, Kwi-Yang, who has been rejected as a candidate for teacher employment examination. Nineteen prefectures and five cities in Japan do not employ Koreans living in Japan as teachers.* Acts and Proceedings page 461.

wms highlights

Alberta Synodical Semi-Annual

Alberta Synodical Semi-Annual Meeting was held on October 23rd at Chalmers Church, Calgary, Alberta with president, Mrs. C. E. Richards presiding. The women of the Edmonton area gave an inspiring opening devotional using as visual aids the open Bible, a loaf of bread and a lighted candle.

Following the business meeting Lorraine Nagel and Lois Snider gave a brief introduction to this year's mission study "Peoples of the Pacific Islands".

Lois Snider, Area Educational Consultant led a very informative and useful workshop on "Worship".

Mrs. M. Johnston showed the new slides of Camp Kannawin which are available for use in all the local churches of the Synod by contacting the Camp Committee.

PRESBYTERIAL NEWS

Montreal

Lachute was the gathering place for the Fall Rally of Montreal Presbyterial. The beauty of the Autumn foliage on the journey there set the scene for an uplifting and inspiring meeting.

Mrs. Lyla Page, President opened the meeting and Amy McMahon extended a welcome to Margaret Rodgers Memorial Church which is celebrating its 50th Anniversary.

The Rev. Harvey Reichelt, host minister, led a Worship Service.

Reports included a book review by Hazell Davis.

Guest speakers were Dr. John Simms of the Montreal Association for the Blind, and the Rev. John Herman, minister of Robert Campbell Memorial, Montreal.

Inez Hopkins was the organist and special music was provided by the ladies from Westminster Church, Pierrefonds.

East Toronto

On a beautiful late October evening, the women of East Toronto Presbyterial headed for Ontario Bible College, Willowdale, Ontario to attend their Fall Rally. Host, Dr. Ian Rennie, Dean of the Theological Seminary at O.B.C. conducted a worship service in which students of both the college and the seminary took part.

After a tour through the building with student guides, Dr. Victor Adrian, President of O.B.C. outlined the history of the college, particularly mentioning the input and influence of Presbyterians over the years. He told of the outreach of the college in missions. There are over 6,000 O.B.C. graduates who have been or are in missionary service throughout the world.

Kamloops

The Fall Rally of Kamloops Presbyterial was held in October at St. David's Church, Kelowna, B.C. The theme was "Echoes from Echo Valley". There were three presentations from workshops that had been attended. Brenda Waksel of Kelowna led one on "Youth", Iris Orton of Kamloops talked about hospital visiting, assisted by Hazel Abbott of Penticton, Joyce Armstrong and Kay Mori of Kamloops. Wynn McTaggart of Kamloops spoke on Indian culture and concerns.

Grace Bragg of Penticton gave an enthusiastic account of her general impressions of the Conference. Janie Goodwin, Christian Education Director at St. David's conducted the worship service. A summary of Cathie Nicoll's presentation was given by Ivy Howard, Area Educational Consultant from Vancouver.

A Bible Study from the Conference was held and Janet Ham, deaconess in Kamloops provided the summary. Songs and hymns from the Conference were also sung and a copy of a banner from Qu'Appelle was on view.

Vancouver Island

The Fall Rally of Vancouver Island Presbyterial was held in St. Columba Church, Parksville, B.C. on September 23rd, 1982. There was an attendance of 53.

Mrs. C. Hogg, president called the meeting to order. The Rev. Tony Boonstra, minister of St. Columba Church, brought greetings and conducted the worship service on the 1st chapter of Mark. The theme of his address was "How much time do we have for Jesus in our home?"

Reports were given by Mrs. Winnie Thomas on the "Faith in Action" Conference at Echo Valley, Saskatchewan, by Mrs. Doreen Richardson, delegate to Council and by Irma Holt on the Mission Conference at Langley, B.C.

The afternoon guest speaker was Ivy Howard, Area Educational Consultant who reflected on the last three years of Mission in the Presbyterial.

The 1982-83 Mission Study was introduced by the Nanaimo women.

Niagara

A first for Niagara Presbyterial executive and interested members was a work and worship event held at Crieff Hills Conference Centre, Puslinch, Ontario on October 19 and 20, 1982, using the theme "Administrative Answers and Mission Matters".

Tuesday events included a poster making session, get-acquainted game conducted by Ellen Bailey, a membership presentation by Area Educational Consultant, Evelyn Murdoch and a worship service led by Dr. Margaret Kennedy.

Wednesday morning began with a Bible Study directed by Evelyn Murdoch with the theme "Called by Grace to Live a Life of Love". The study was followed by a review of goals for 1983. The preparation of an executive job description manual was initiated.

Other "highlights" of the day were a singsong led by the Rev. Hugh Appel of Stamford Church accompanied by his wife Jane and Annabelle Sauder, and a presentation on mission in the congregation using the filmstrip "That All May Enter". Joanne Walter, Hospital Visitor from Hamilton, spoke on mission in the community.

Dr. Margaret Kennedy, Pauline Brown and Ida White gave an informal presentation on mission in India.

If your group is looking for a restful, comfortable, inspirational location for such a program by all means consider "Crieff".

Brampton - Areas 1,2

Mrs. Rose Childs and Mrs. Wilma Coles, Area Secretaries, conducted the Fall Rally of Areas 1 and 2 of the Brampton Presbyterial, held in Knox Church, Milton on October 6th.

Knox Auxiliary, Milton, conducted the Worship Service with Boston Auxiliary receiving the offering and giving the offertory Prayer. Soloist was Mrs. Vivian Swallow of Knox, Acton.

Miss Tori Bennett, newly appointed Area Educational Consultant was introduced and welcomed. Guest speaker, Mr. Donald Mills, showed slides and told of his work with World Vision. Mrs. Bishop, Literature and Glad Tidings Secretary, had a good display of Christian Literature and Study Packets set up. The Rally closed with courtesies by Campbellville Auxiliary and Closing Prayer by Erindale.

Brampton - Areas 3,4

The Theme of the Fall Rally of Areas 3 and 4 of Brampton Presbyterial which was held at Tweedsmuir Memorial Church, Orangeville, September 20th, was 1 John 4:21 - "And this commandment have we from Him, that he who loveth God loves his brother also". Mrs. C. Bishop and Mrs. Menary, Area Secretaries, conducted the meeting. The Auxiliary of St. Andrew's, Brampton conducted the worship. Offering was received by Orangeville and the Dedication Prayer was given by Union Auxiliaries. Miss Tori Bennett, Area Educational Consultant, introduced the Mission Study for 1982-83.

Mrs. McClure, Presbyterial President, introduced the speaker, the Rev. Basil Dass who spoke of his special ministry to East Indian and Pakistani Christians here in Canada.

Lynn Smith, Orangeville, was soloist and Georgetown Auxiliary gave the courtesies.

Waterloo-Wellington Fall Rally

Approximately 150 women were present at Arthur, Ontario, November 1 for the fall rally of Waterloo-Wellington Presbyterial.

Mrs. Barker, President welcomed all and introduced Tori Bennett, the Area Educational Consultant. Mrs. Bill Saunders of Arthur introduced Pat Pepper, who told how she found a direction in her life after becoming a Christian eight years ago. She sang several songs she had composed. Mrs. N. McInnes led in prayer and women from Conn WMS led devotions in the form of a skit *Mission for Me.* Those taking part were Janice Kerr, Janet DeGroot, Judy Eden and Dean McDougall.

Mrs. Williams from St. Andrew's Galt introduced the Moderator of the 108th General Assembly, Dr. Wayne Smith. He said, for him *Mission for Me* meant Africa since he had been there this summer. Following his message Dr. Smith closed with prayer. Mrs. J. McIsaac gave the courtesies and the Rev. Hans Zegerius gave the benediction.

Brampton - History Book Presented

Sunday, August 15th marked a special day in the history of Brampton Presbyterial of the WMS. Mrs. Margaret McCracken who had been Historian for the Presbyterial since 1970 and had compiled the first History Book, was honoured when this book was placed in St. Andrew's Church, Brampton for display and safe-keeping.

Mrs. Weber, a past President, presented the History Book to the Moderator of Presbytery, the Rev. Willis A. Young, who on behalf of the Presbyterial, presented it to the Rev. Graeme Duncan, minister of St. Andrew's Church, Brampton. The Clerk of Session, Mr. B. Lamont, accepted the Book on behalf of St. Andrew's.

LOCAL GROUP EVENTS

Geneva Group, Toronto

For the members of the Geneva Group, an affiliated group linked with both East and West Toronto Presbyterials, the 15th of October, 1982 was a very special day — the 50th Anniversary of that Group.

Seven of the fourteen CGIT leaders who were the original members of the Geneva group still attend. The first leader was Miss L.K. Pelton who was Young Women's Secretary at the time. The members represented several churches in the Toronto area and they decided to call their inter-church group the Geneva Group.

To celebrate their 50th anniversary the group gathered with many friends in a service of Thanksgiving held in Calvin Church, Toronto. The Rev. D.G.M. Herron, D.D., minister of the church, conducted the service during which the company shared the Sacrament of the Lord's Supper. It seemed particularly fitting that the time of fellowship was spent in the Geneva Room of the church.

80th Anniversary Drayton

Many members from neighbouring churches gathered in Knox Church, Drayton, Ontario, for the 80th Anniversary of the WMS.

President, Mrs. Norman Hagerty welcomed the visitors, and gave an interesting history of the WMS in Drayton.

Dr. Mary Whale of Toronto, a retired staff member of the WMS and the Board of World Mission, was guest speaker and gave a splendid address on her work. She also asked her audience to think of the challenge, prayers, and hopes that must have been experienced by the WMS members in 1902 especially Mrs. Christina Beuhan who was the founder of this WMS. The choir of Knox Church sang two lovely selections.

A Bible stand was presented to the church by the WMS. This was unveiled by Mrs. Hagerty, dedicated by Dr. Whale and accepted on behalf of the Church by an elder, Mr. Stinson Arbuckle.

Grand Valley Celebrates 95th Anniversary

On September 30th, Grand Valley WMS Auxiliary of Brampton Presbyterial celebrated their 95th anniversary. The President, Mrs. McGinnis conducted the meeting. There were about sixty in attendance from neighbouring churches.

Mrs. Gordon Winter conducted an "In Memoriam" service. Mrs. Margaret Sproat gave a brief summary of the work of their WMS down through the years.

Greetings were brought from Brampton Presbyterial by the President, Mrs. I. McClure. The Rev. Ted Ellis, guest speaker, spoke of work in Taiwan. Mrs. Vic Turner was soloist and also spoke of her son, Larry and his wife preparing to go to the North Africa Mission.

Chatham

A Rally was held by the Chatham Presbyterial, September 26th at Valetta, Ontario. Speaker was Mrs. Dorothy Neal, President of Hamilton and London Synodical, theme — "One World, One Mission". Special music was provided by the Peace Seekers from First Church, Chatham, under the direction of Barbara Sargent accompanied by Lenore Fletcher. A good attendance and strong fellowship was enjoyed.

"God's Promises - Our Hope"

Sixty-nine persons (including a few men) attended the first Montreal Presbyterian Women's Day Conference, under the auspices of the Montreal W.M.S. Presbyterial, held on October 23. Ten interest groups were conducted. They included: Hospital Visiting, Women and Quebec Law, Coping with Depression, The Freedom of Conscious Debate, Tough Love, Small Group Renewal, Changing Trends in the Presbyterian Church, The Terminally Ill, Nuclear Disarmament and Creative Worship.

A welcome to the Conference was given by Lois Klempa, and the Rev. Allison Stewart-Patterson led the opening Worship.

Groups met for Bible Study on Acts, chapter 4. Special music was provided by Linda Carmichael, singing and leading the Conference in chorus and songs that she had written.

Informal discussions continued at the luncheon table and it was felt that as a first venture the Conference was a success.

Thankoffering Service, Collingwood

Mrs. Ninette Di Gangi, Don Mills, Ontario was guest speaker at the Fall Thankoffering Service of the WMS held at First Church, Collingwood, October 24th.

Host minister, the Rev. Douglas A. Wilson, conducted the service under the auspices of the Bessie MacMurchy Group. Mrs. Fred Franks, the President of the Group introduced the speaker.

Special Music was provided by the choir led by Sharon Hagaraty. A trio comprised of Mabel Robinson, Florence Jardine and Fran Dance accompanied by Sheila Doner, sang two pieces.

Parkhill, Ontario Celebrates 25 Years

The Ethel Elliott Group held a special service to commemorate 25 years of Christian witness in the Ailsa Craig Church on October 24. The meeting opened with a hymn and welcome by the 1982 president, Adele McCallum. Greetings were brought from the London Presbyterial by President, Juanita Coventry.

After the introduction of the special guests by Marguerite Eagleson, Fern Simpson conducted a meaningful worship service entitled, "Wings of Faith" at the close of which she asked the audience to stand to make a human cross and then greet each other.

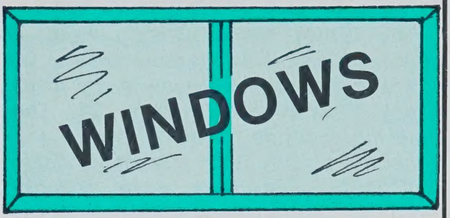
In the History, prepared and given by Evelyn McNaughton, many happy occasions were remembered over the past twenty-five years.

The Rev. Maureen McLeod-Walter conducted a meaningful service of "In Memoriam" as candles were lit for Mrs. Elliott and three other members of the group who have passed away.

Special music was provided by Misses Elizabeth Ingham and Bonnie McPhee, accompanied by Mrs. Phyllis Schram, London.

At the close of the meeting the ushers served cake and ice cream. The beautifully decorated cake, iced in white with blue lettering (WMS colours) was cut by the four ladies who have been members for the whole twenty-five years - Marguerite Eagleson, Donna Hindmarsh, Nell Tweddle and Evelyn McNaughton.

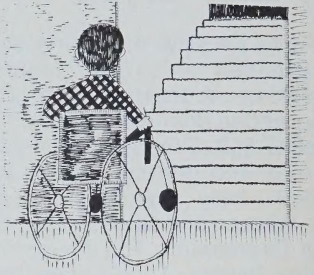
Note: Due to space we have had to limit the material in each Highlight in order to print them all. We hope we have included the more significant items for each event and that this will encourage persons to carefully consider material before sending it in.



WHAT? Windows are fabric pictorials fashioned and sewn by Canadians. Through the windows you can take either a "peak" or a "long view" of key issues affecting Canadians. Each one relates to the theme of the Assembly of the World Council of Churches that meets in Vancouver from July 24 to August 10, 1983. "Jesus Christ — The Life of the World".

WHY? Windows will be gifts *to* world delegates to the Assembly *from* Canadians. Windows will build solidarity, and assist Christians from other continents to understand the Canadian context for the Assembly.

HOW? *FIRST:* Before you pick up your needle — reflect on these issues:
Witnessing in a divided world — Steps to unity — Moving towards participation — Healing and sharing in community — Threats to peace and survival — Justice and human rights — Learning in community — Communication with conviction
SECOND: Think how these general issues relate to our Canadian situation. The pictorial shown highlights the issue of the inaccessability to churches by the disabled.
THIRD: Think of images that express ideas to be sketched. Invite someone to help you "try out" initial patterns or sketches. Fabric pictorials made in Chile might suggest ideas.
FOURTH: When completed, share the pictorials with your own congregation before forwarding them to us.



GUIDELINES ON FABRIC PICTORIALS

1. All pictorials will be contributed voluntarily.
2. Select and sketch your 'issue'. Consult with someone who can help you prepare your paper patterns.
3. Construct on a background measuring approximately 45.5 cm (18" x 16-1/4"). Allow 9.5 cm (1/4") seam and turn down a one inch loop across the top back edge to insert a rod for display purposes. Do not include the rod. Background measures 45.5 cm x 38 cm (18" x 15").
4. Raid your scrap box. Use your own creative ability and artistic stitchery...no two will be alike. Please avoid denominational markings and script...try to communicate visually.
5. Invisible glue will secure felts.
6. After completing the stitchery, you may achieve a more finished appearance by sewing broadcloth to the back to cover it. On the back lower right hand corner, attach a pocket measuring 7.5 cm x 10 cm (3" x 4") with a flap that closes with a dome fastener. Into the pocket insert a message describing your issue, and your name, etc. if you wish. It is hoped that it will be at least bilingual - if you have another language please use it.
7. Complete the pictorial by making a narrow, attractive border.

You are invited to contribute as many pictorials as you wish. Feel free to recruit your friends. We hope to have at least 900 from across Canada—one per delegate.

PLEASE SEND YOUR PICTORIALS BY JUNE 1, 1983 to:
The Canadian Council of Churches
40 St. Clair Avenue East
Toronto, Ontario
M4T 1M9

Sponsored by:
Canadian Council of Churches
(Canadian Co-ordinating Committee for the Assembly of the World Council of Churches)
Women's Inter Church Council

FILMS/ RESOURCES

Announcing...
A filmstrip that will enable every church to open its doors...

THAT ALL MAY ENTER

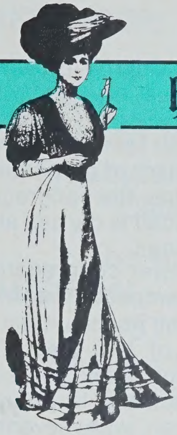
That All May Enter is a 140 frame, 20 minute filmstrip covering a wide range of disabilities, and the many barriers existing within church buildings and programs. A variety of suggestions are offered for immediate low cost solutions as well as long range planning. The message is clearly reinforced throughout:

"If, because of barriers of attitude or architecture, even one person is excluded, the body of the family of God is fractured."

With script by L. June Stevenson, narration and photography by John Archibald, the filmstrip was produced by an ecumenical committee funded by The Anglican Church of Canada, the United Church of Canada and the Presbyterian Church in Canada. The Committee was established by a Task Force of the Board of Congregational Life in relation to the International Year of Disabled Persons.

Available for Rental or Purchase from: Communication Services, The Presbyterian Church in Canada,
50 Wynford Drive, Don Mills,
Ontario Canada M3C 1J7
Phone (1-416)-441-1111 Ext. 166

historia



As early as 1825 a group of women interested in missionary outreach existed in Prince Edward Island.

In 1864 the women of the Presbyterian Church in Canada first began their organized missionary work. That organization became the *Woman's Missionary Society,* Montreal. Their motto was "Thy Kingdom Come".

The *Woman's Foreign Missionary Society* (W.F.M.S.) came into being in 1876, one year after "The Presbyterian Church in Canada". The motto "The World for Christ" was adopted in 1883.

In 1903, the *Women's Home Missionary Society* was formed to meet mission needs within Canada. "Canada for Christ" was its motto, "humility and service" its watchword.

On May 15, 1914 the three Societies amalgamated, becoming the *Women's Missionary Society, W.D.,* taking the motto "The World for Christ".

Adapted from *Call and Response*

Where our dollar$ go

by Marjorie Ross, Treasurer

One facet of Church growth for the Board of World Mission is establishing three new churches a year —three more points of outreach into developing communities for The Presbyterian Church in Canada. In budget terms, each new church means a down-payment on a manse, the salary of a minister and provision for the purchase of a church site. In time the congregation can pick up the financial responsibility, but the load is carried at the beginning by the national church, through our givings.

One of the newer congregations in our church is in the beautiful community of Campbell River in northern Vancouver Island. Campbell River, famous for its mountain scenery, is considered "the sports fishing capital of the West Coast"! The congregation of Trinity Presbyterian Church, two years old in February 1983, has outgrown its first meeting hall and is hoping to move quickly towards its own building. It began with seventeen charter members, and grew by almost 50% in its first year to twenty-five members. It has almost three times that number at special services.

Church growth for this fledgling congregation is measured in individual decisions, as one by one, members of the community are touched by the gospel of Jesus Christ, and He becomes real in their lives. The minister, the Rev. Kenneth Oakes, has organized a "Kids' Club", a new kind of "Sunday School" held on Wednesdays with a lively program of crafts, games, and bible stories. One boy who was one of the first "Kids' Club" members, took his excitement about the program home, and through him his mother became involved as well. Over the course of the first year of the church's program, she became aware of God working in her life and joined the church by profession of faith and adult baptism at Christmas. Her decision, repeated many times by others, is church growth — in Trinity Church in Campbell River and across the country.

The early years of any congregation are often difficult, and Mr. Oakes has asked for our prayers, particularly for their "Kids' Club", and also for their growth to self-support.

* * * * * *

Using our givings, the Board of World Mission is purchasing a manse in Campbell River, and has given approval for the purchase of a church site. In 1983, the Board of World Mission has budgeted $26,647 for the support of the ministry in Campbell River.

INCOME TAX REGISTRATION FOR CHARITABLE AND NON-PROFIT ORGANIZATIONS

IMPORTANT INFORMATION

Any group issuing receipts for income tax purposes must register with Revenue Canada, Taxation and receive from that office a registration number. This registration must be renewed each year *within three months of the end of the fiscal year of the group.*

Although forms are usually forwarded to all registered charities by Revenue Canada as a convenience in reminding that returns are required and in providing the necessary forms, it is the charity's responsibility to ensure that its annual filing requirements are met, without demand or notice therefor.

For further information contact: Revenue Canada, Registration Division, Charitable and Non-Profit Organizations Section, 400 Cumberland Street, Ottawa, Ontario K1A 0X5 or the W.M.S. office.

REMINDER:

Good Colour Slides wanted for the 1984 Presbyterian Church Calendar.

The theme is:
MISSION — A TWO WAY STREET
See the December Glad Tidings for full details.

DEADLINE:
April 1, 1983

In Remembrance

Mrs. Winnifred Marnoch
Knox, Carberry, Man.

Mrs. Blanche MacIntyre
Knox, Dundas, Ont.

Mrs. Gwendolyn MacMillan
St. Lukes, Finch, Ont.

Miss Annie E. Wilson
St. Andrews, Ross, Forester's Falls, Ont.

Mrs. Eva Irvine
Knox, Grand Valley, Ont.

Mrs. G. (Marion) Cleghorn
Knox, Guelph, Ont.

Mrs. H. (Barbara) Griffiths
Hamilton Rd., London, Ont.

Mrs. Winnifred Bell
St. Andrews Home, Montreal, Que.

Mrs. Allen (Eva) Holliday
St. Andrews, Mount Forest, Ont.

Mrs. Olive Goodall
Ormstown, Que.

Mrs. G. V. (Bessie) Johnson
Westminster, Ottawa, Ont.

Jean Bice
Ina Bell Graham
Knox, Parkhill, Ont.

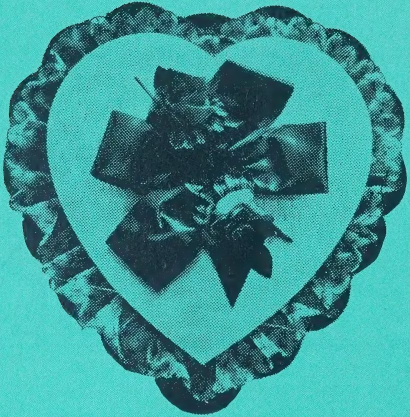
Mrs. Margaret Campbell
Knox, Ripley, Ont.

Mrs. Foster Marshall
Knox, Teeswater, Ont.

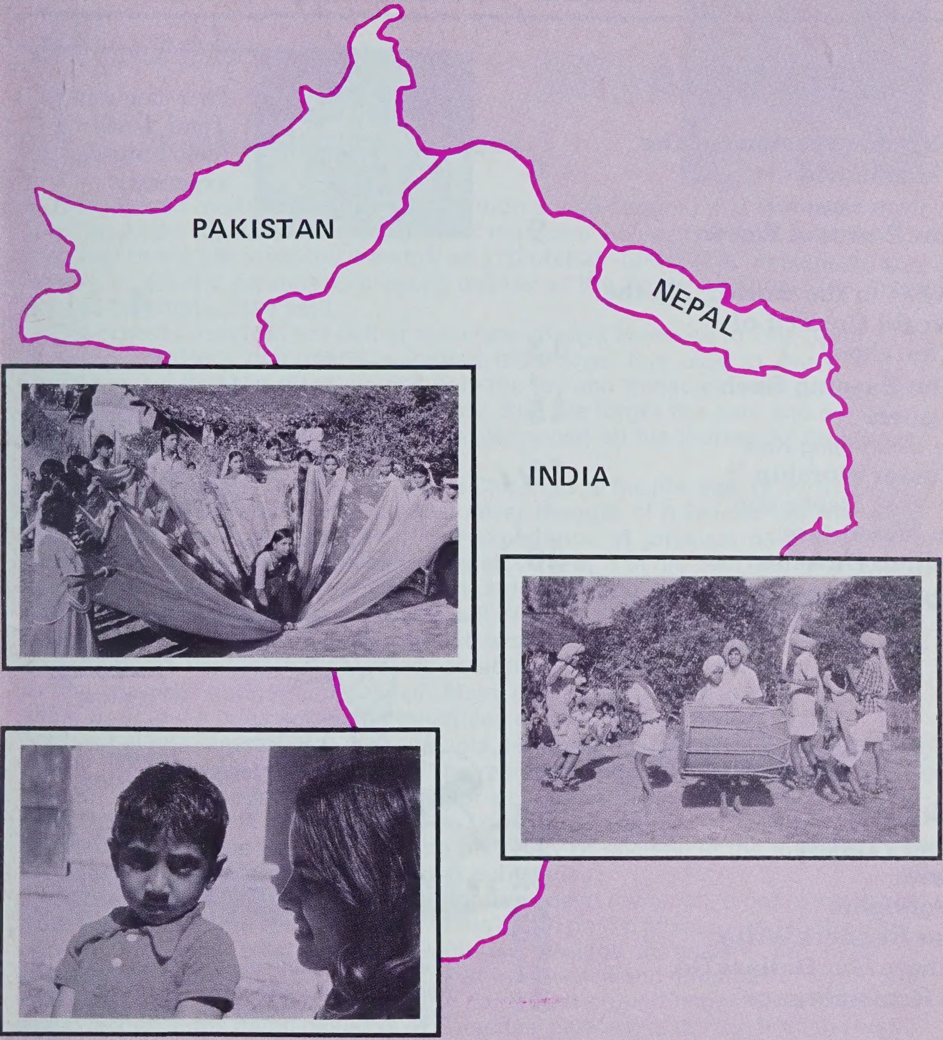
Mrs. Helen (M.) Parker
Melrose Park, Toronto, Ont.

Mrs. Olga Peddie
St. John's, White Rock, B.C.

Please report any errors/changes in address



The best gifts
are tied with
heartstrings.


PAKISTAN
NEPAL
INDIA

MARCH 1983

GLAD TIDINGS

Volume 59 No. 3 **GLAD TIDINGS** March 1983

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CREDITS

The photos on the cover and pp. 4, 6, 7, 8 were taken by Jean Davidson, except for 'Jean and friend' taken by Mary Morris.

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION MANAGER

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March

...in the shadow of the cross

An overseas visitor recently returned with a wall hanging that had been a gift from an Asian Christian. In the centre of the piece was a crucifix. It is likely that the giver of the gift intended it simply as a 'Christian' token of appreciation. Upon seeing it, several persons expressed dismay at the figure of Christ. The cross should be empty, they said.

The crucifix itself did not bother me. I have always been one to look beyond the obvious, believing that there is indeed more than one side to everything. It reminded me that too often we see only the joy and transcendence of the risen Christ. *We know* that the cross is empty. But, we forget the pain and suffering, both physical and emotional, that he experienced on his journey to that Easter sunrise.

One Easter, someone who had been a Christian all his life, said to me in sudden surprise and awareness, "You know, I never thought of it before, but that must have been a very painful death." The experience of physical pain was not a familiar one to this man — he had suffered little of it in his own life. That revelation was a very real turning point in his understanding of Christ, the man.

Many persons, especially in our affluent Western society, either know very little about real pain or have the means to dull whatever anguish comes their way. It is easy to ignore the fact that countless persons around the world live out their lives in fear, poverty, hunger and despair. Many must stand by in emotional distress while their loved ones suffer the injustices of torture and imprisonment.

Christ aligns himself with these people. He knew the mockery and derision of others. He was angered and hurt by the religious practices of the leaders of his day. He felt the loneliness of standing for a cause he believed in. He never turned away from persons in need — in fact he sought them out and ministered to them. He stood with those who were on the periphery of society, in the minority - the disabled, women, children, sinners and publicans.

Before we can ever truly realize the significance of the empty cross, we must attune ourselves to the events that led to his death on the cross — and to the resurrection. We must turn our feet resolutely towards Jerusalem. We must be prepared to express in action our anger at irreverence and injustice; to *watch and pray a little while with him*, to feel the cold, hard ground beneath our knees; to stand by him in the damp hallways of Caiaphas' palace and not run from the courtyard, denying him; to cry out against the crowds who press against him, shouting, "Crucify him." We must be there, with John and the women at the foot of the cross, to agonize and wait. And wait again, through the dark hours when there seems no more hope.

It is only when we do this that we can really experience the glory of Easter morning. Then, and only then will we be able to carry out his last great commandment and stand with all our brothers and sisters in every nation — in the shadow of the empty cross and in the radiance of the resurrection.

June

Impressions of the Third World

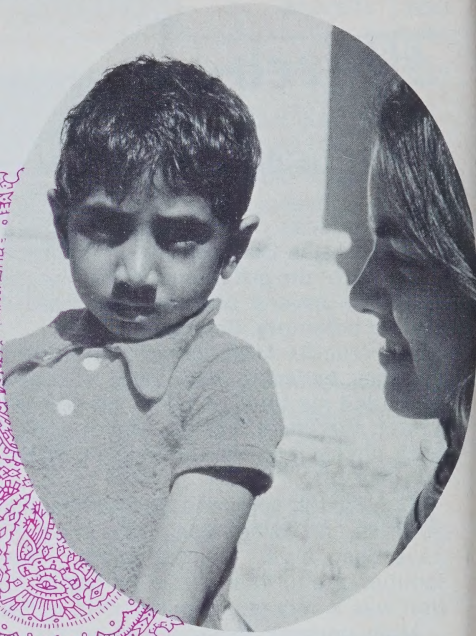

Photo: Jean and friend

by Jean Davidson

Jean Davidson is Administrative Assistant for the Presbyterian World Service and Development Committee. She went to India, Nepal and Pakistan last March to visit some of the mission and development work supported by the Presbyterian Church in Canada and by other denominations, and to get some first-time exposure to the realities of less developed parts of the world.

Arriving in Bombay, the first Indian I encountered was a barefoot waif of about eight, whose job was to clean the toilets in the international arrivals area of Bombay airport. It seemed to me that she should have been in grade 2 somewhere! She and thousands upon thousands of other children, are not in school but work as mechanic's helpers, shine shoes, run errands, hawk oranges, carry suitcases or care for younger siblings. Getting used to that was just one of the many adjustments I had to make in the ancient and fascinating culture of the Indian Subcontinent.

People who had been there had said, "No one can tell you what India is like; you have to experience it." And, it's true. There is a constant assault on the sensibilities of someone raised in a sheltered and comfortable Canadian environment, and the impact is exhausting.

So many images are seared in my memory but I couldn't bring myself to take pictures to portray them. I could not pull out an expensive Canon camera, and focus it on the face of a woman huddled over a fire cooking supper for her children on a Calcutta sidewalk. I could not make children in a tiny, isolated village in Nepal, where time has stood still for 1000 years, objects of curiosity in Kodak film.

A first impression was of noise, crowds, mechanical difficulties - heavy trucks breaking down on the roads, and broken roads causing vehicle breakdowns - I have never seen so many broken axles! I was awed at the sheer scale of the work to be done, and by what *was* being done. Imagine - the Calcutta subway being tunnelled out, scoop-by-scoop, with small hand basins! This symbolizes the determination and perseverance which impressed me so much in people with so little materially. For so many of them, getting up in the morning signals the beginning of yet another day when the only aspiration is to survive until nightfall. Life is tough, and as an outsider, I often found the values, shaped by unfamiliar circumstances, to be puzzling or shocking, but when viewed in the local context, were often very logical or very much a cultural tradition.

It didn't take me long to develop a westerner's defence mechanism— to look but not to see; to see but not to think too much about what I'd seen. Not looking eyeball-to-eyeball seemed to be the only way to cope with my own embarrassment at being so affluent in the midst of people with so little.

Although begging is officially discouraged, we were sometimes surrounded by tykes of six or seven, refining the art of hustling. In a few years they will join the masses of young men who were constantly wanting to carry bags, fetch taxis or sell anything to get a few rupees.

One of the most confusing things of all was traffic - any taxi ride was guaranteed to give the macabre thrill of at least a dozen brushes with death through near-misses. Traffic is total chaos—ruled by the size of the vehicle and the decibel level of the horn.

Often buses in Kathmandu and in Calcutta were so overcrowded, it was impossible to see daylight through them. Trains are just as crowded; people hang from the sides both because it's so crowded and because it's so much cooler.

I would not, on principle, travel in a rickshaw in Calcutta. Calcutta is the only city in the world which still has human rickshaw pullers (most other places have the more humane bicycle rickshaws). Calcutta has 16,000 rickshaw pullers, gaunt and wiry, who literally pull their guts out, as vulgar as that may sound. They lease the rickshaw from a businessman who takes a large percentage of the profit, leaving only a meagre earning for the rickshaw puller. At various times, people have tried to alleviate this exploitation, but the dilemma is how?— to abolish human rickshaw pulling would put 16,000 bread-winners out of work; to demand all rickshaws be bicycle-powered would still keep them at the mercy of the rich who own the rickshaws and would demand an even larger percentage to cover their new investments.

In Nagpur, a city in central India, development workers with the Church of North India shared the hardship of the rickshaw pullers by sitting around fires with them at night, hearing them talk about their frustrations and problems. Gradually, the idea evolved that in numbers they had strength. They formed a union, bought their own rickshaws, set up a depot for training and maintenance and created a small cooperative store stocking spare parts. This has brought them both profit and pride - all this from the people themselves identifying their most pressing problem and devising and implementing solutions.

This is the *crux* of development - we *cannot* parachute our values and our technology into these situations. Mass mechanization in India is inappropriate when there are so many people to do manual labour.

Sometimes, the most pressing problems local people identify are a far cry from what an outsider would identify as a priority. In Nepal, village people asked to identify priorities, might give top billing to the well-being of their livestock. To a westerner, this was curious, given the health situation in Nepal, until I began to understand an old rural Nepali saying, "When a child dies, the mother may cry; when a water buffalo dies, everybody cries." Families are usually very large; child mortality is high; and every woman expects some of her children will die young. The water buffalo, though, is the family's source of milk, of labour and of fuel; family well-being depends on the well-being of the water buffalo, and its death would be a disastrous blow for the entire family.

We spent several days with Rick Allen, a Canadian doctor from Sarnia, Ontario, in Nepal under the auspices of the Presbyterian Church in Canada. The Lalitpur Community Health Centre is his headquarters. (See page 31) We learned that 2% of the population there have TB, 1% leprosy; rabies is rampant. Two-thirds of children under 5 suffer some degree of malnutrition; 1 out of 2 children will die before reaching the age of 5. One of the chief causes of the appalling mortality statistics is poor sanitation. One village I was in had a population of 4,000 and a total of 14 latrines.

Coping with these health problems is the village health worker (v.h.w.), usually a young man with approximately a grade 8 education who has received basic health training. Rick is their medical supervisor. He visits the health workers periodically in villages which range from a few hours to a few days' *walk* from Lalitpur. The young man we visited with Rick was treating simple afflictions and teaching preventative measures.

While we were there a sick baby was brought to the clinic. Rick insisted that the v.h.w. do all the examining before conferring. In that way, the villagers would still have confidence to consult the v.h.w., when a doctor wasn't there.

Because Canadians are so accustomed to having access to elaborate medical treatments if required, it is difficult initially to look at health care from the other end of the scale. The Lalitpur health care and awareness project is geared to long-term results. A generation from now fewer people will die because the basic causes of poor health will have been eliminated.

Superficially, the role of women in India seems good. India has a high percentage of women in professions and even a female head of state. But, in rural India, the woman is the lowest of

A colourful sari dance

the low. She draws water from a distant stream or well in heavy earthenware jugs; grinds the flour and makes the chuppatis, a flat pancake type of bread; she works in the fields; tends the livestock; bears numerous babies. The woman's status is often so low that if the family has milk from the water buffalo, the husband and children get first chance at it, and if there's a surplus, it's more likely to be sold in the bazaar than given to the woman, even if she's pregnant.

In Nepal, women are tiny in stature, yet do amazing amounts of manual labour. Sitting in a small village one day, I watched women carrying enormous baskets on their backs, containing loads of bricks which must have totalled more than their own body weight. Pairs of small children carried bricks in a basket suspended from a yoke they carried between them on their shoulders. Even tiny children too small, it seemed, to be clutching anything but a teddy bear, toddled along with a brick or two.

I was the most nervous about going to Pakistan because it was more an unknown quantity. It has a military government, with press censorship, and is under Islamic law. As a non-Muslim female, I didn't want to, in my ignorance, do anything offensive to Allah. Even Christian women must acquiesce to Islamic standards of unrevealing dress and modest behaviour in public. Most women wear punjabis - pantaloons with knee-length tunics. In my most modest skirt I felt conspicuous as the only woman in sight with exposed shins. When I did put on a pair of baggy, unrevealing pants, that seemed to signal the end of the respectful distance with which I had been treated by Pakistani men.

Traditional Bhili dance

I learned to appreciate a lot of things on my trip - electricity, a hot bath, drinking water and good roads.

In some places, the power systems cannot cope with the increased demands of new industry and expanding electrification. Electricity goes off in Kathmandu regularly for five hours every other evening and every other morning.

Often, I washed with one cupful of cold water; if lucky, there was an immersion unit to heat a pitcher of water *if* the power was on! When I was washing my hair, it took me ages to figure out how to make the most use of every drop of water. The only acceptable substitute for a hot bath after a hot, dusty, tiring day was being swathed in the cool, delicate silk of a sari.

Once, it took us six hours of bone-jarring bumping to go less than 100 miles. We were riding in the back of an ambulance on metal benches set on metal posts with no springs!

I also learned to view faith in an entirely different sort of way. The faith I learned about was not exclusively Christian. There was the simple faith shown by those whose daily task was to work to survive another day. There was the strength of resolve shown by beleaguered Christians in Muslim-dominated Pakistan - the church we attended was full, the worship service brimming with enthusiasm and joyful music. Canadians could do well with a

Canadian visitors left to right Rodger Talbot, Arthur and Anne Currie, Jean Davidson, Mary Morris with staff and children at the Abey Home in Amkhut.

At Jobat Hospital.
Recognize any familiar faces?

small dose of adversity to realize the privilege of the freedom to worship as we choose. There was the zeal of an international group of language trainees at the United Mission to Nepal - volunteers bringing their skills to support Nepali development, and demonstrating, in a practical manner, their Christian faith in a country where promotion of Christianity is allowed by example only.

Then there was the glowing example of faith by Mother Theresa and her Sisters of Charity. Mother Theresa has worked amongst the poorest of the poor in Calcutta's worst slums, sharing the only resource she possesses—her own poverty. Mother Theresa began by gathering the dying from the sidewalks and has cajoled, persuaded, pushed and prayed to establish the facilities she now provides for Calcutta's suffering. We visited her hospice for the dying in one of the most crowded slums -an oasis of cleanliness and calm. As we were going from the men's to the women's ward, the body of a woman who had just died was being removed. It was a difficult experience for me.

It was a happier time when we moved on to Mother Theresa's home for foundlings - rows and rows of cribs with babies diapered in red checkered flannelette. Disabled and retarded children, abandoned and orphaned infants are also part of her ministry.

I was struck by the beauty of God's creation in some memorable moments. Flying into Nepal, the Himalayas were aglow in the morning sun, an incredibly breathtaking sight. The Taj Mahal was an awesome reminder of the exquisite use which people can make of God's resources.

There is, however, no beauty to compare with that exemplified by Mother Theresa giving of herself; by Rick Allen using his medical skills to encourage young village health workers in Nepal; by a young Pakistani bishop supporting and strengthening his flock in adversity; and by the Canadian missionaries working with indomitable endurance through so many years of changing and difficult times in India.

We all have resources within ourselves to contribute to a better world. In Canada, this can mean befriending and supporting neighbours in our local communities, and the sharing of prayers, awareness and finances with our neighbours in the global community. We too can create beauty in the world from the individual resources which God has given us to share with others. •

The POWER of words

by Lois Klempa

So the tongue is a little member and boasts of great things. (James 3:5)

Language today is, if you will excuse the pun, a burning issue. Many people are no longer able or willing to tolerate the use of language that excludes women and girls or puts them in a position where they must decide whether or not "he" means "she" as well. Increasingly, efforts are being made to change our language so that everyone—women, men and children—are included. The church, too, is aware of this issue and is trying to do something about it. As one might expect, there has been some opposition to change. I would like to consider some of the objections and to suggest what we, as members of the church, might do to help in this important task.

One of the main objections often encountered is that the issue is a trivial one. Why be concerned about such matters when there are really great and important issues to worry about? This objection is rapidly losing ground. It is difficult to convince people that language, our principal means of communication, is unimportant. Everyone knows that, from our earliest days, language is of the utmost importance in becoming persons. Christians especially believe that words are significant. It is written that God created the universe by his Word. He spoke and it was done. He redeemed us by his Word made flesh. Words are powerful. Words can hurt and words can heal. Words can destroy and words can build up. Words can exclude and words can include.

Another objection we often hear is that language does not need to be changed because terms like mankind, brotherhood, he, him, and so on are generic. Him includes her. But more and more women are finding they no longer feel included when addressed as "sons of God" or "brothers in the faith." Perhaps the terms never were all that generic when we think of the place women had in society in the past. Certainly, women were not considered equal to men. It is not very long ago that it was considered a disgrace for women to speak in public. So, in actual fact, it was a case of men speaking to men and the language reflected this aspect of society.

To take this a little further we must say that language not only *reflects* our experience in life, it also *shapes* that experience. If we say or hear a thing often enough, we come to believe it. A good example of this is our understanding of God. God has traditionally been thought of as a father. Now we all know that God is not a male and that the "father-image" is just one way of trying to describe what we believe God is like. Yet to speak of God as a mother strikes many people as ridiculous if not downright blasphemous. Why? Certainly we believe that many of the qualities ascribed to God in the Bible—compassion, love, nurturing care etc.—are characteristics particularly descriptive of good mothering. But our image of God as father has actually made us think of God as male. We know that both men and women are made in the image of God but we have made our image of God strictly male. So, as Christian men and women become aware of the dangers of exclusively male language, they are finding it less and less acceptable.

Christian women are increasingly aware that the language of the church excludes them—treats them as if they are invisible. It is no longer good enough to say as it did in our *Book of Forms* "any reference herein or hereafter...to men as elders (or ministers) shall refer *mutatis mutandis* to women, where applicable. I say "did" because an interesting thing has happened. When *The Book of Forms* was being revised, many felt that changes should be made to make the language more inclusive. This was protested by a few, on the grounds that it would be far too difficult and too costly. However, it seems that when the question was considered seriously, the impossible became possible. Now we have a very attractive, new, loose-leaf *Book of Forms* and the language has been changed. The computer was both efficient and economical in making the changes as directed.

Words can *exclude*

This leads to other objections often heard. "It is too difficult to change language," say some. "The beauty of the English language will be destroyed," say others. All these protests have proved to be untrue. With a little time and effort, it is possible to correct the language and retain its beauty. In the preface of *The Worshipbook* (USA) we read, "There is contemporaneity in the hymns. New hymns have been written. Old hymns have been altered ...so that archaic language is eliminated..." The preface of our own hymn book, *The Book of Praise,* says the Committee has changed "a word here and there to make the sense more clear." These statements indicate the need for changes in language to suit our changing society. Many of the hymns in *The Book of Praise* have been changed quite drastically. Unfortunately, at the time the new books were being prepared, the committees did not recognize that some attempt should be made to correct hymns and prayers that did not include the whole congregation. Even minor changes make a great difference. The majority of hymns that are male-oriented need only one or two words changed to make them inclusive of both sexes. One example is the lovely hymn, "How sweet the name of Jesus sounds in a believer's ear!"

and words can *include!*

Compare: "It soothes his sorrows
Heals his wounds
And drives away his fear."

with:
"It soothes all sorrow
Heals all wounds
And drives away all fear."

In this regard, mention should be made of our church school curriculum. A quiet revolution has taken place. The language is inclusive but never awkward. Sexual stereotypes that put boys and girls in traditional "boxes" have been avoided. Illustrations, biblical and otherwise, include both males and females. Both female and male images of God are introduced, providing a more faithful witness to the biblical account. For example the grade 4 and 5 material has a study where the students look up scripture references where God is likened to a Shepherd, a King and a Mother.

Male imagery dominates in scripture, of course, because the Bible was written in a patriarchal society. But it is a shame to ignore the role of women in biblical times. Consider for example, the important role that women played in the time of Moses. Two Hebrew midwives defied Pharaoh's order to kill all male Hebrew babies. Another Hebrew woman saved her son, Moses, from death and an Egyptian woman rescued him from the water and raised him. All played a part in the deliverance of the Hebrew people from Egypt. There are other examples. In a church near Ottawa last year, the Church School had made a display with tents, clay figures and all, depicting Old Testament times. The Scripture reference above it was Genesis 24:60, "And they blessed Rebekah, and said to her, 'Our sister, be the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them.'" Isn't that a refreshing change? Think of the women who played important roles in the New

Testament: Mary Magdalene, first to see Jesus after his resurrection and sent as "apostle to the apostles;" the woman at the well to whom Jesus announced that he was the Messiah; Martha who confessed Jesus as "the Christ of God;" and many more.

Another objection raised is the fear that if we start making changes, women will want to change all the language. Where will it end? What we must remember is that the purpose of change is not to shock or alienate. The language of worship has always been a blend of the past and the present. We use ancient language—words spoken by and to other people in another time and place—but we try to apply these words to our particular time and situation. There has always been this tension in worship. But we do not have to re-write everything. We do not have to change the parable of the prodigal son, the waiting father and the unforgiving brother to the prodigal child, the waiting parent and the unforgiving sibling. The story as originally told has its own integrity. But let us hear sermons on the parable where God is likened to a housewife, sweeping her house until she finds the coin she has lost.

If we recognize that there is need for change in our language, what can we do? I think the key word here is "education." If ministers model in sermons and prayers language that includes the whole congregation, and if female imagery in scripture, as well as male imagery, is searched out, we will have come a long way. Church publications now being produced must require writers and editors to use language that is inclusive. Becoming aware of the problem is half the battle. Ministers and teachers in the church need to set about in an intentional way to become re-trained in their use of language—especially in the spoken word. Obviously, the church will not produce a new hymn book for some time to come but we can be careful in choosing hymns. Those which are exclusive can be avoided. With some others, a verse can be omitted. For special services, when hymns are printed, one or two words can be changed.

We cannot do everything but we can do something. At the very least we can become aware and can train ourselves to be more precise and sensitive in our use of language. Words are powerful. •

Lois Klempa, a graduate of Ewart College, has been an active member of several committees of the church at the levels of Presbytery and General Assembly. She lives in Montreal.

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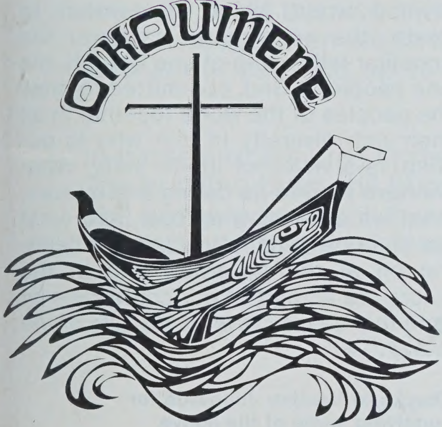
Your response is invited...

This is the first in what is hoped will be a number of articles dealing with issues that both women and men within the church are grappling with.

If you'd like to express your thoughts please drop a line or more! to Glad Tidings. Selected responses will be printed.

WORLD COUNCIL OF CHURCHES

Sixth Assembly



This design is the logo for the Sixth Assembly of the World Council of Churches, Vancouver, Canada; July 24 to August 10, 1983.

It is the work of Mary Jane Muir, Christ Church Cathedral, Vancouver.

"OIKOUMENE" is the Greek word meaning the whole inhabited world. The ecumenical Church is the whole Church throughout the world.

This West Coast interpretation of the World Council of Church's familiar logo design includes the familiar Christian symbols of the Cross of Christ, the fish, the water and the boat.

What in the world... is the World Council of Churches?

Excitement is mounting as Christians around the world prepare for the Sixth Assembly of the World Council of Churches to be held in Vancouver, B.C. from July 24 to August 10, 1983. Just what is the W.C.C. and why is this event so significant?

The World Council of Churches is a fellowship of more than 300 churches in over 100 countries embodying 400 million Christians - 1/10 of the world's population.

Six Canadian Churches are members: Anglican, Disciples, Evangelical Lutheran, Friends, United and Presbyterian.

The Council's budget totals $104 million per year (Canadian). Of this, approximately $24 million goes toward programs and operations. $80 million goes toward Inter-Church Aid, Refugees, Rural Development and Education Scholarships.

In its role as servant of the churches, the World Council has 5 main tasks:
- calling the churches to the goal of visible unity in one faith and one eucharistic fellowship;
- facilitating the common witness of the churches in each place and in all places;
- supporting their efforts at common witness and evangelism;
- expressing their concern for the service of human need and the promotion of justice and peace;
- fostering the renewal of the churches in unity, worship, mission and service.

Now, about the Assembly! There will be 900 official delegates from all over the world. Among these will be Dr. William Klempa, Mrs. Heather Johnston and Miss Patti Talbot (Presbyterian Church in Canada). Two hundred Canadians will also be among the 1,000 Accredited visitors.

The preparatory process will include an extensive visitation/consultation prior to the Assembly. A nine-member team will criss-cross Canada during February as part of some seventy planned church to church visits around the world.

Two events have been planned for July 1983: A Pre-Assembly Youth meeting and a Pre-Assembly Women's meeting, both to be held in B.C.

Basic resources for interpreting the WCC and its forthcoming Assembly have been produced and circulated. These cover the Bible studies, theme, issues, the work of the WCC since the last Assembly, two new slide sets, a new 20 minute film, video cassettes, Assembly poster sets and a flier. Very shortly there will also be an illustrated publication on the visitation process and an additional collection of theological reflections on the theme.

Preparations for Press coverage of the Assembly have focussed on a series of briefing sessions, largely with church-related media. The Canadian Broadcasting Corporation (CBC) in its role as host broadcaster, has had a full-time staff person in Vancouver for over two years.

What are the World Council of Churches' expectations of the forthcoming Assembly? Dr. Philip Potter, General Secretary, WCC, expresses it extremely well in the closing paragraph of his report (July 1982): "In our broken and divided world which is devoted to death, the ecumenical vision of the conciliar fellowship of one Church, the one people of God, committed to draw the peoples of the world together in all their rich diversity in him who is our King, is a vision of life in unity. What we have tried to do during these years, what we are reviewing now, and what we shall be celebrating and deliberating on at the Assembly and in the future are all part of our confession of faith that *Jesus Christ is the Life of the World*." •

Thanks to Heather Johnston for supplying some of the above information.

March brings breezes,
loud and shrill,
To stir the dancing
daffodil.

Sara Coleridge

The Burning Bush

The burning bush it burns, it burns in fiercest flame,
Yet it is not devoured but firmly stands the same.
The fire does not depart, yet still new shoots outsurge;
The kindling flames will start and blossoms fair emerge.

E'en in the fiery flame, Christ's Church can prosper still;
His Holy Spirit burnish those who seek His will.
With courage then we strive to be Christ's servants true,
And as our pain fills up so faith is deepened too.

In persecution's urns Christ's own their courage keep,
The burning bush still burns and we are still His sheep.
The burning bush still burns, it burns in fiercest flame,
Yet it is not devoured, but firmly stands the same.

Chun-Ming Kao

NEC TAMEN CONSUMEBATUR

EASTER WORSHIP

THE LOVING, FORGIVING SAVIOUR

by Jean Stephanson

LEADER: Call to Worship: Come let us worship the Risen Saviour.

Prayer: Dear Heavenly Father, giver of the greatest gift and blessing, we approach you with glad thanksgiving and receive with joyful hearts your gift of a loving, forgiving, risen Saviour. Grant us now the presence of the Holy Spirit as we seek to give you praise and glory. We ask it in Jesus name. Amen.

HYMN: Book of Praise No. 412 Come, let us sing.

LEADER: God's love for us is so wonderful we sometimes cannot grasp its meaning. The Good News of the Easter stories can help us to understand.

FIRST READER: Our Lord and Saviour knows us and meets us where we are. He knows our weaknesses, our failings, our shortcomings. He knows, even before we do, how we will fail him.

SECOND READER: Mark 14: 53 - 72

FIRST READER: But Christ is a forgiving saviour, in whom the precious, uncommon gem of God's forgiving love has been shown to the world.

SECOND READER: Luke 23: 33 - 34a

FIRST READER: When we fail our Lord in the tasks He sets for us - when we reject His love and spend our time in selfish indulgence or in the pursuit of material gain, when we forget the commission to love others, to care for others, to feed and clothe and comfort others - we cut ourselves off from the warmth of God's gracious love. We isolate ourselves in a small dark corner as Peter did when he had betrayed Jesus. And, like Peter, we weep.

HYMN: Book of Praise No. 398 My faith looks up to Thee (v. 1 - 3).

LEADER: But God sent His Son into the world not to condemn, but to *forgive* and *save* the world.

SECOND READER: John 21: 1 - 17

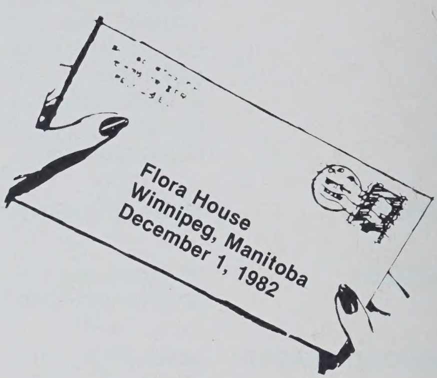
FIRST READER: Once for each time Peter had denied the Lord, he was given a chance to declare his love for Christ, and each time he was given a new commission - a work to do for the Lord. "Feed my lambs," "tend my sheep," "feed my sheep." And so it is with us: Every Easter as we read the glorious story of the crucifixion and resurrection of the Christ, we marvel again at the wonder of God's grace - He loves us so much, He sent a Saviour.

LEADER: Each time we stray from the warmth of God's love, each time we deny Him in pursuit of our own selfish ambitions, He will forgive us without fail if we eagerly return, as Peter did. And as with Peter, He will give us more than ample opportunity to demonstrate our thankfulness by setting us about the work of His Kingdom.

HYMN: Book of Praise No. 188 Hallelujah! hallelujah!

PRAYER: Lord and Father, we praise and thank you for your gracious forgiving love which we experience in the story of our Saviour, Jesus Christ. Help us, we pray, to daily seek to be reconciled through your love. Help us to maintain a "right relationship" with you, so that we will be strong enough to resist temptation and not stray, nor deny you. Help us, Lord, to take up our work with enthusiasm - the work that you gave Peter - the work of tending and feeding your sheep. Give us strength and wisdom to fulfil the tasks you set before us and help us to remember your presence with us in everything we do. We ask it in the name of Jesus, our loving, forgiving, risen Saviour. Amen. •

Dear friends,



During this past year the Staff of Flora House have endeavoured to present a program of Christian Ministry to those who have attended "club." Once again ... our focus has been on presenting the Gospel Message of God's Love to our children.

We have had a fantastic year! New ideas and programs have enthusiastically been introduced and the children have accepted them. Here are some of the highlights: Over the course of one week, we took 85 children tobogganing at our local park. The children as well as the staff and volunteers had a fabulous time. The people at the local coffee shop were kept hopping serving hot chocolate.

Our teens held a bake sale to raise money for a special project. Approximately $90.00 was raised. This was a first attempt for them.

It was decided by the Staff and Board that T-Shirts be given to those who attended club on a regular basis. We had the teens design crests showing what Flora House meant to them. The younger club members voted upon the crests. There was quite a variety of designs. The crest we chose is heart shaped with "LUV" across the middle and the motto "Flora House - God's House of Love".

Susan Bates from Stayner, Ontario was our summer worker... helping us with the camping, daily vacation Bible School, a backyard program and cleaning out Flora House. It was a joy having her and she contributed much to us. Susan, a graduate of Ewart College (1981), now works as a Deaconess at First Church, Brockville, Ontario.

We had four well-attended camps this summer. In May we had 10 teens from Flora House out and 7 of them were new to the camp. It was a joy seeing them enjoy themselves with other young people of the Winnipeg Presbytery. Denise Coutu, former club member, gave us a helping hand.

A Youth Council has been formed for the young people of this Presbytery. One of our teens is the President.... To hold such an important position is quite a challenge for Shawn Krasnesky and he is doing a fine job. To this date, we have had an average of 65 children attend club. We have sought to stress quality vs. quantity.

We have had two volunteers coming in to help us with our Primary Club, Brenda Warden and Darleen and they have been a great asset to us and the children.

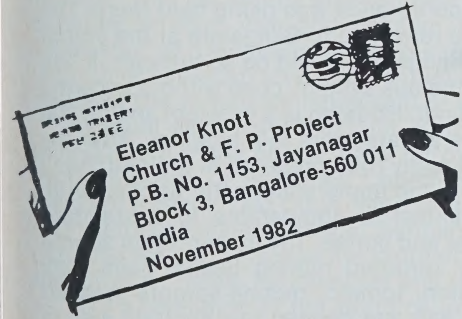
A women's club has been initiated this Fall. It has been two years since there was a women's club at Flora House. We have spent time in Bible Study and fellowship.

A number of churches provide hampers for the Mission. Approximately 10 families receive hampers throughout the year.

In January we will embark on a new adventure. The children will be presenting a musical in April or May. Each week we will base our lessons on one of the songs in the musical. We have permission to present the musical "Kid's Praise-Making a Joyful Noise" at the local community school.

Besides the regular club programs the Staff are also very much involved in the community and Presbytery. Warren Whittaker helps out in the local Public School in two classrooms. He is also involved with the school nutrition program and Presbytery camping program. Ann Milne is in contact with the local school Social Workers, both of whom are Christians. Ann is also chairperson for the Youth Council for the Presbytery which the teens are involved with. Deputation has kept us busy. About every 2 months we are at churches and women's groups speaking about our work... Ministering to these children (at Flora House) presents many challenges as well as rewards. Each child is unique in his own way.

Sincerely,
Warren Whittaker
Ann Milne.



Eleanor Knott
Church & F. P. Project
P.B. No. 1153, Jayanagar
Block 3, Bangalore-560 011
India
November 1982

Since I last wrote, many miles have separated me from Canada. July 6th I left Toronto.... after a stop-over in Amsterdam we travelled on to Delhi. Delhi was still quite hot on arrival as the rains were delayed. Most of July was spent in Jhansi. School opening had to be delayed a week because there was no water. However the English medium classes began as scheduled as most of these children come from home. It is quite an experience to get drenched in the first monsoon rain. One afternoon Margaret, Diana and I went for a walk, examining the compound wall. Before we reached the far corner big drops began to fall. We took shelter in the school verandah and watched as puddles, then lakes formed on the dry ground, water poured from the drains in the roof, and the drains filled to overflowing. It poured for about 20 minutes. Finally when it let up a little I headed for the house, but was literally soaked to the skin.

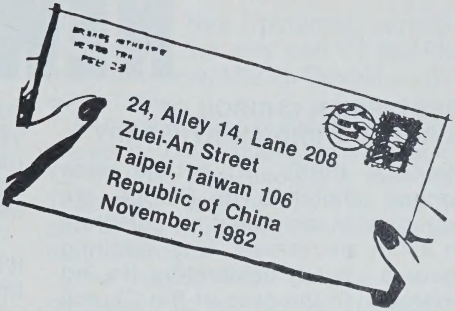
Enrollment in the school is over 400 this year. There is a capacity 45 children crowded into one room. The new primary building has been started in faith. More funds are needed to build the proposed initial structure as prices are escalating here too. Diana Wadsworth has been teaching class II English medium and seems to be enjoying it, but it leaves little time for managerial responsibilities and overseeing other classes. Margaret Leask has been up to her ears in accounts as well as book and stationary purchasing and distribution. Please pray for help in this area. While in Jhansi I helped with fee accounts, housekeeping and other odd jobs, as well as repacking.

August was spent in Bangalore trying to catch up on what has been happening in the Nutrition department of the CMAI Project. Mrs. Emmanuel with whom I had worked, resigned before the end of 1981. Dr. Isaac, General Secretary has asked me to coordinate the nutrition programme throughout India. Currently hospitals are involved in a Post Partum Program which combines maternal child care, family planning and nutrition. Only 15 of these projects have started the nutrition component which involves a supplementary feeding program.

My September visits took me north to Delhi, Jagadhri and Haryana and Mussoorie in U.P. From there I travelled to Calcutta to pick up a permit to enter Meghalaya in N. E. India. A regional CMAI conference was being held there. The remaining days were spent in Jhansi before returning to Bangalore at the end of the month.... I did not realize that living in Bangalore would be so difficult. It has taken some time to adjust to city life, learn the bus system, cope without knowing the local languages although some know Hindi. Housing is a problem and for the past five weeks plus I have been living in a private room in a hospital. After my digestive system complained about the hot spicy food prepared in their kitchen I decided to get my own meals. Having only a cup immersion heater to cook with, presents a bit of challenge, but my breakfast is comparable to a standard breakfast - fruit, boiled egg, bread and butter and coffee. The main protein source is cheese, eggs, peanut butter, peanuts, sprouted moong beans, skim milk powder. I make salad from cucumber, onion, tomato, moong-sprouts (soaked overnight and sprouted 24 hrs.) lime juice, salt and pepper, raw kholrabi also is delicious. Some raw vegetables such as cabbage and carrots are not too safe to eat raw here unless properly treated. There are abundant fruits so apples, bananas, custard apple, guava, oranges, grapes, papaya give variety to dessert.

... The Lord has taught me to cope, to be thankful, and be resourceful. Perhaps these are some lessons I needed to learn in living more simply. Continue to pray with me for more adequate quarters in God's own right time.
God Bless you, each one,
In His Love,

Eleanor.



24, Alley 14, Lane 208
Zuei-An Street
Taipei, Taiwan 106
Republic of China
November, 1982

Dear Miss Nutt,

From 7 July to 18 October, 1982, I had the privilege of ...going to 5 different countries — taking 27 flights — meeting with Taiwanese church people in 22 different locations — attending international meetings — visiting sister church offices and their churches — and my reaction to all of this is praise to the Lord God for the strength and courage that He gave me to do all the things required of me and keeping me safe. I was constantly aware of His upholding through changes in schedules, ticket problems, nearly missing flights, hot and cold weather, rain, sunshine, hail and fog. I had many opportunities to speak about the Presbyterian Church in Taiwan and to tell about Chun-Ming's situation. It was very important to me to share what I have received — my testimony to my faith in Christ — and how God has used our situation for fulfilling His purpose. Even though I was constantly meeting new people, I felt that they were close friends because of their love and concern for me, my family, and our church. The fellowship of Christians in encouraging each other is moving. There was a warmth of Christian love that permeated every facet of my trip and that kept me aware of the worldwide fellowship of believers.

The most significant highlight of my trip was my increased awareness of the concern that many people have for our situation in Taiwan. When I was at the World Alliance of Reformed Churches meeting in Ottawa, the group sang the words of a poem* that Chun-Ming wrote to the Leoni tune. It had been translated into metrical English, French, German and Spanish. This was a very moving experience for me. This was the brotherhood of Christ shown forth and glowing in the different faces, nationalities and languages of the people represented there — truly a revelation of the world church that is to come.

I returned to find that many friends and family had taken care of my family while I was away and they were all in good health and happy spirits.

Thank you very much for the Life Membership in the WMS. This came as quite a surprise to me as I didn't have any idea that anyone would know that it was my birthday. I will treasure this for the fond remembrance it brings. Please convey my greetings to the WMS President and the Secretary.

With love in Christ Jesus,
Ruth Kao

*See page 15 for poem "The Burning Bush."

NEWS

PRESBYTERIAN CHURCH OF MAURITIUS: THIRD ANNIVERSARY

Mauritius (RPS) - At a time when Reformed churches in Europe are celebrating or are about to celebrate their 450th anniversary, it is inspiring to have a church celebrating its 3rd anniversary. In the case of the Church in Mauritius, however, it is not the anniversary of the foundation of the church (which goes back to the beginning of last century,) but of its autonomy. The celebration took place on October 30 in the "Geneva Hall". Among other speakers the Moderator, the Rev. André de Réland, underlined the fact that, "the Church exists and has proved itself to be the servant of the Lord in proclaiming His word. Through our youth movements a good grass-roots work has been accomplished and I am confident that they will help the Church to bear even more fruits." Moderator de Réland concluded by inviting the faithful to give priority to the goal the church has set for itself: mission.

GOOD NEWS BIBLE PASSES 15 MILLION MARK

Toronto - What is orange and black and read all over? The Canadian Bible Society's flexible cover edition of the popular Good News Bible in Today's English Version.

Fall, 1982 saw the 15 millionth copy of this easy-to-read translation, which can now be found in over two dozen editions around the world. In December last year it celebrated the sixth birthday of its publication.

The Good News Bible, which has an estimated 832,000 words, was published in 1976. It had been preceded 10 years earlier by the New Testament under the title Good News for Modern Man, which has already passed the 65 million mark.

The Good News New Testament, as it is now titled, was prepared mainly for those who speak English as a second language. But its clear use of "today's" English soon began to attract millions of other people who had never before accepted God's message, and many more who had drifted away from the Scriptures.

APPEAL FOR SCRIPTURE PRODUCTION TO HONOUR DR. KENNETH G. McMILLAN

On April 1st, Dr. McMillan will leave the staff of the Canadian Bible Society after serving as General Secretary for more than 26 years. In recognition of his service to the Bible Society movement in Canada and some 150 other countries and territories, an appeal for $260,000—$10,000 for each of his years of service is being made to the churches and the friends of the Canadian Bible Society across Canada.

The funds will be used to produce Bibles which are urgently needed to overcome the severe famine for Scriptures which is found in many parts of the world today. More Scriptures are produced each year but the gap between supply and demand grows even wider.

If you would like to honour Dr. McMillan and express appreciation for the contribution he has made, send your gift to the Canadian Bible Society, Suite 100, 10 Carnforth Road, Toronto, Ontario M4A 2S4.

"JOURNEY IN FAITH": SILVER JUBILEE OF THE PRESBYTERIAN CHURCH IN CAMEROON

Buea/Cameroon (RPS) - With this title a book telling the story of the Presbyterian Church in Cameroon has been published by the Rev. Nyansakoni-Nku. The jubilee, which culminated on Sunday, November 14, was to celebrate the 25th anniversary of the present Presbyterian Church in Cameroon. Historically the church's antecedents go back to 1843 when English Baptists started work in Fernando Po, then in 1845 in Douala and later in Victoria. In the 25 years of its independent existence the Presbyterian Church in Cameroon - informs its Communication Department - has increased its membership from 53,000 to 180,000.

BIBLE SOCIETY NEW TRANSLATION PROJECTS

Toronto, 1983 - The world's Bible Societies are involved in translations that will soon bring new books of the Bible to speakers of 466 languages.

Some portion of God's Word already exists in most of these languages, usually a Gospel. As each translation comes off the press it means yet another step towards an entire Bible in that language.

Details of these and other translation projects tallying 574 languages in all are listed in an 85-page report issued by the United Bible Societies (UBS), the global partnership covering all aspects of Bible work which the American Bible Society helped found after World War II.

One language soon to have an additional translation is Fon, spoken by 836,000 people who live in the southern half of Benin in western Africa and spill over into the adjoining country of Togo. When their New Testament arrives it will add to the only part of the Bible they now have, Mark's Gospel published in 1967.

Another is Pakpak Batak, sometimes known as Dairi Batak, the language of 1.2 million tribal people in Indonesia. Their New Testament will be the first part of the Bible ever available in their mother tongue.

The report lists projects in 108 languages to replace old translations with new. In every instance local churches have voiced a strong need for a more up-to-date version, one that speaks more clearly to the modern reader.

INFACT URGES CONTINUED BOYCOTT

"Breastmilk is the best food for a baby in any society. But in the materially-poor communities of the developing world, its advantages over bottle-feeding can widen to a difference between life and death."

James Grant, Executive Director of UNICEF, the United Nations Children's Fund, spoke these words in his report on "The State of the World's Children," delivered in Paris in mid-December. In his statement he stressed four social and scientific advances which make it possible to improve the nutrition and health of children, namely: oral rehydration therapy, growth charts, immunization, and breastfeeding.

Mr. Grant's statement is particularly interesting for INFACT Canada because it clearly outlines one of INFACT's main goals, the promotion and protection of breastfeeding through the elimination of agressive infant formula promotion.

INFACT has volunteer members and supporters across Canada who are working to stop irresponsible marketing practices and to encourage appropriate hospital routines that will allow mothers to breastfeed their babies as soon as they are born, because

> "...To a mother whose confidence may already be low in the face of more 'scientific' ideas and more 'modern' products imported from other cultures, even the most innocent promotions—'for those who can't breastfeed' or 'for mothers with insufficient milk'—can create the anxiety which is one of the major causes for breastfeeding's decline."

This is why INFACT is struggling for the full implementation everywhere of the WHO/UNICEF Code of Marketing of Breast-milk Substitutes which aims at preventing mothers from being dissuaded to breastfeed by objectionable promotional tactics.

> "...At least 35 nations have now adopted measures based on the 1981 WHO/UNICEF 'International Code of Marketing of Breastmilk Substitutes' and many manufacturers of infant formula have begun to change their marketing practices towards an accordance with the Code."

The experience of INFACT, however, has shown that promotion and advertising still continue in several countries, despite the declarations of intent of manufacturers of infant formula.

INFACT once again calls on all infant food manufacturers, but especially Nestlé which has nearly half of the Third World Market, to match their statements of goodwill with deeds. INFACT and other concerned international organizations will continue to monitor marketing practices throughout the world to see to it that they conform to the International Code in letter and spirit.

Congress '83

Presbyterians from across the country will be gathering in Toronto, May 20-23, for Congress '83 — a time of fellowship, learning and inspiration built around the theme, "Hope ... for the World."

The event, which will take place in and around Convocation Hall at the University of Toronto, will feature four outstanding speakers: Jean Vanier, founder of L'Arche — a network of communities serving the mentally handicapped around the world; Roy Neehall, General Secretary of the Caribbean Conference of Churches; Dr. Ruth Alison, past president of the Canadian Cancer Society and a member of the staff at Princess Margaret Hospital in Toronto; and Douglas J. Hall, Professor of Christian Theology at McGill University and author of several books, the latest of which is *The Canada Crisis: A Christian Perspective*.

In addition to the theme addresses and discussions, there will be a wide selection of workshops available and the opportunity to take part in small Bible study groups. There will also be a variety of music, highlighted by a performance by the Canadian Brass on Saturday night.

Anyone wishing additional information concerning Congress '83 can contact their local minister or write to: The Presbyterian Congress Committee, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. □

wms highlights

SYNODICAL NEWS

British Columbia

"Service, Prayer and Study" was the theme of the Fall Meeting of the British Columbia Synodical which was held in Fairview Church, Vancouver, B. C. in November. Mrs. Joan Grainger, President, chaired the meeting. Miss Joy Randall, missionary from Taiwan, opened the evening session on "Service" as she spoke about the Medical Work in Taiwan.

November 2nd, the opening devotions were led by the Rev. Jack Mills, minister of Fairview Church on "How God answers Prayer."

Delegates then divided into groups for Bible Study on "Prayer." Later, a panel discussion on "Social Issues -Nursing Here (Canada) and There (Taiwan)," was moderated by Miss Hildur Hermanson. Miss Joy Randall spoke about *There* and Hospital Visitors, Florence Edge and Chris Koverchuck for *Here.* In the evening the Panel Discussion was on "Geriatric Liberation" with Joy Randall addressing the social issues in Taiwan and Mrs. Marie Luttrell, Long Term Care Administrator for the Provincial Ministry of Health, highlighting life in B. C. This was followed with Audio-Visual presentations "Stones in the Stream" and "That All May Enter."

November 3rd, the four Presbyterial Presidents took the Worship Service using the above theme. Mrs. Norma Lyons, Kootenay Presbyterial President, gave a report on the Fort Qu'Appelle Conference.

Quebec and Eastern Ontario

"Ye Must Be Born Again" was the theme for the Fall Executive meeting of the Synodical Society of Quebec and Eastern Ontario, held in St. Andrew's Church, Lachine, Quebec, October 18. President, Mrs. Dexter Sampson, Ottawa, chaired the business sessions. Treasurer, Mrs. A. H. MacKenzie, Perth, reported on finances.

Highlight of the programme was the workshop emphasizing spiritual renewal led by Mrs. Mary MacKenzie, Ottawa. Margaret Boyd, Area Educational Consultant, Ottawa, led a workshop on audio-visual resources illustrating the use of slides, posters and maps. This was supplemented by an excellent display of printed material by Mrs. Florence Clark, Brockville Presbyterial. Muriel Davidson, Montreal, outlined other resources available from Communication Services, Don Mills, Ontario.

Two Presbyterials, Lanark and Renfrew, and Glengarry will observe 100th anniversary celebrations in 1983.

The morning worship was led by Mrs. Joyce O'Hara, Ottawa, and closing devotions were given by Mrs. Sarah MacDonald, Quebec Presbyterial.

PRESBYTERIAL NEWS

Prince Albert, Saskatchewan

The 68th Annual meeting of the Prince Albert Presbyterial was held recently in St. Paul's Church, and was chaired by Kathy Loewen of Melfort. Members attended from Melfort and Tisdale. Miss Pat Kearne from Moose Jaw represented the Synodical President. The theme was "Faith in Action."

Miss Creola Simpson, Area Educational Consultant, gave a brief outline of the 1982-83 Mission Study.

Guest speaker was Mrs. Leone How of Saskatoon, wife of the Rev. Stephen How who has ministered on the Mistawasis Reserve for twenty years. She spoke of how the community has progressed and grown over the years.

Frances Shinkaruk, director of Camp Christopher, gave an update on camp progress. The Rev. Carol Morrow, another guest speaker, who ministers with her husband on the Mistawasis Reserve, told of the work being done there.

Calgary-MacLeod

Jesus' injunction "Feed My Flock" was followed twofold at Grace Church, Calgary on November 19th, when the Executive of Calgary-MacLeod Presbyterial was host to a very special luncheon. It was an "honouring" luncheon for nursing home visitors and their leader, Dr. Ruby Walker.

Presbyterial President, Mrs. June Stephen and Vice-President, Mrs. Joanne Watson presided over the tables suitably done in white, highlighted with Presbyterian blue.

The second "feeding of the flock" began with a brief and amusing skit of a patient at the mercy of two visitors who did and said all the things they should never have done or said. Dr. Ruby Walker assigned two questions to small groups to discuss - "Why did you begin hospital or nursing home visiting?" and "What qualities are needed to be a good visitor?" Answers brought out some amusing and light-hearted approaches before settling to the basic needs of patients for loving, compassionate acceptance and spiritual reassurance.

Winnipeg

St. James Church, Winnipeg, was the scene of an evening of fellowship and "joy", namely Joy Randall, home on furlough from her nursing position in Taiwan. Following a delicious Chinese dinner, the Rev. M. S. McLean, Synod Mission Superintendent, led in worship. Miss Randall told of her work in the hospital. She enhanced her commentary with slides that showed the various departments within the hospital, as well as the new equipment that has been installed. She also had slides of the Diamond Jubilee of the Women's Missionary Association in Taiwan. Her narrative was followed by a short question period. Miss Randall was thanked by Mrs. Jean Campbell, President of Winnipeg Presbyterial.

LOCAL GROUP EVENTS

Myossio Celebrates 40th Anniversary

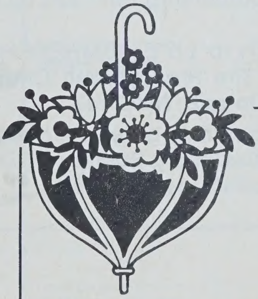
The Myossio WMS Auxiliary of Knox Church, St. Catharines, Ontario, celebrated its 40th Anniversary on November 1st. Many former members attended this happy occasion including Mrs. Flora Coulter, who played a very important part in Myossio from its beginning as a C.G.I.T. group under her leadership. This group formed the Myossio Girls' Club which ultimately became the Myossio WMS Auxiliary in November, 1942.

The girls' club was interested in Formosa (now Taiwan) and supported a student there. Today the Auxiliary still supports a student in Taiwan. Once a year the group is responsible for a special Sunday morning Thankoffering service when a missionary is invited to be guest speaker.

Montreal Entertains Students

There is an interesting booklet issued by the Board of World Mission to help congregations reach out to students: "Let's Do More Than Say Goodbye". On November 9th, the Montreal Presbyterial participated in an event which said "Hello" to students at Presbyterian College, Montreal. Most of the students were able to attend a buffet dinner at First Church, Montreal, hosted by the WMS executive and member groups. The church groups were well represented, faculty members were invited, and the general informality of the evening meant that everyone had a chance to meet and talk with the students. The Rev. Tom Gemmell introduced each student with a "thumbnail" sketch.

The recently formed student choir provided after-dinner entertainment and the enjoyable evening finished with a sing-song.



A Bouquet to:

Mrs. Vera Richardson, Synodical President for Toronto-Kingston, who added 27 new subscribers to the Glad Tidings list at Knox-Calvin, Harriston, Ontario.

COUNCIL '83

May 15 - 18

Ewart College, Toronto

THEME: Jesus Christ - The Life of the World

NOTICE
NEW PRICES - W.M.S. MEMBERSHIP PINS
EFFECTIVE MARCH 1, 1983

Gold filled Honorary Membership Pin - $44.00
Sterling Silver Membership Pin - $21.00
Gold filled Life Membership Pin - $20.00 (no change)

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

Our readers write:

At our White Gift Service at Tempo Presbyterian Church in December our WMS Group presented a Christmas activity, "Christ the Centre", (Nov./82 Glad Tidings).

Not only did our adult members participate but also our smallest children and some of our youth. All found it an inspiring and meaningful service.

We wish through your magazine to thank Mrs. Calvert for sharing her Christmas service with us and also to commend Glad Tidings staff for including it among the many fine articles we find each month in the magazine.

Tempo Presbyterian WMS Members,
Lambeth, Ont.

The Editor Writes:

My heartfelt thanks to so many persons who have taken the time to write both to myself and to Glad Tidings. I wish I could answer each letter personally. Some have shared personal experiences. Many have written notes of thanks, appreciation, encouragement and constructive criticism. It is so nice to know that your thoughts and prayers are with us.

June

MOVING?

REMOVE THE LABEL FROM YOUR COPY OF GLAD TIDINGS AND:

Send it directly to us or to your Glad Tidings Secretary along with your NEW address and postal code. Write: Glad Tidings, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

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City or Town **Province**

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Please let us know at least six weeks before you move! The magazines are mailed directly from the printers and our mailing lists are sent to them early.

In Memoriam

Lillian Dickson

Lillian LeVesconte Dickson, 82, died on January 14, 1983 in Taipei, Taiwan where she had served for fifty years as Missionary to orphans, lepers, prisoners, and what she called the "least ones". Her energetic habit of tackling humanitarian projects that others only talked about earned her the nickname "Typhoon Lil" and worldwide recognition.

She met her husband, James Ira Dickson at Macalester College, St. Paul, Minnesota, where they both graduated in 1924. Resolving to let their lives count in some needy part of the world, he enrolled for ministerial training at Princeton Seminary, while she taught school in northern Minnesota and then attended Biblical Seminary in New York. In 1927 they were married and went to Taiwan under the auspices of the Canadian Presbyterian Church after serving briefly at Markham, Ontario.

Overwhelmed by the lack of channels for social concern, she set up her own organization, later to be incorporated as The Mustard Seed, to underwrite support for urgent needs not being met. Interrupted only by the war years when they ministered in British Guiana, she began a work that resulted in the establishment of clinics, orphanages, schools, tribal churches, a haven for homeless street boys — and for patients at a leprosarium, a church, crafts center and most of all a sense of worth. As a memorial to her husband, who died in 1967, she helped to set up a missionary society that sends Taiwanese Christians to Borneo. At the same time, in Indonesia and Papua New Guinea, Mrs. Dickson began providing schools, churches, vocational training centers and community centers in remote areas, working with regional denominations and local leadership.

Mrs. Dickson will be buried beside her husband near the chapel he designed and built for the Presbyterian Seminary, Taipei, where he served as President.

If ye have faith as a grain of mustard seed... nothing shall be impossible. Matt. 17:20

1982-83

Mission Study

Resources

CORRECTION · Glad Tidings, January 1983, page 29.

With regard to films and filmstrips available for rental from Communication Services - postage and handling is EXTRA both ways. Thus, the Ad should have read:

"Prices for Filmstrip/Film Rental do not include postage and handling."

Glad Tidings regrets any inconvenience this error may have caused.

Where our dollar$ go — by Marjorie Ross, Treasurer

LALITPUR COMMUNITY PRIMARY HEALTH CARE PROGRAM · NEPAL

During 1980, the Women's Missionary Society (W.D.) received a legacy of approximately $14,600 from the estate of Miss Annie Margaret Macdiarmid designated "for medical work wherever needed".

At the request of the WMS Finance Committee, Dr. Earle Roberts, then Secretary for Overseas Missions, BWM, submitted three suggestions for medical projects which he hoped might attract C.I.D.A. (Canadian International Development Agency) matching grants. These suggestions were submitted to Council Executive in January 1981, and it was agreed that the health care program in Nepal where Dr. Rick Allen is working be chosen.

In the intervening period, Presbyterian World Service had drawn up a project description and approached the various levels of government. In February 1982, Rodger Talbot and Jean Davidson of Presbyterian World Service visited Nepal and discussed the project with Dr. Allen. (See Jean's article elsewhere in this issue.) The project is a *preventative health care program with training and support of paramedical teams in villages.*

Subsequently, PWS was notified of the approval of matching grants from the Alberta Agency for International Development and C.I.D.A.

* * * * * * * * * *

That legacy of $14,600 (plus $400 interest) attracted $100,000 of government funds to provide, in effect, program funds for Dr. Allen.

In Remembrance

Mrs. Jean Morrison
St. Andrews, Ancaster, Ont.

Mrs. George Graham
Atwood, Ont.

Mrs. Grace Corbett
Gordon, Burnaby, B.C.

Mrs. Beth Blair
Mrs. Annie Findlay
Miss E. Hillocks
Grace, Calgary, Alta.

Mrs. Elizabeth Stewart Simpson
St. Giles, Calgary, Alta.

Mrs. Maurice Johnston
Knox, Listowel, Ont.

Mrs. Edna Larkworthy
Knox, Mitchell, Ont.

Miss Mary Wood (Molly) Russell
St. Andrew's Home
Montreal, Que.

Mrs. Sally Haveron
St. Andrews, Perth, Ont.

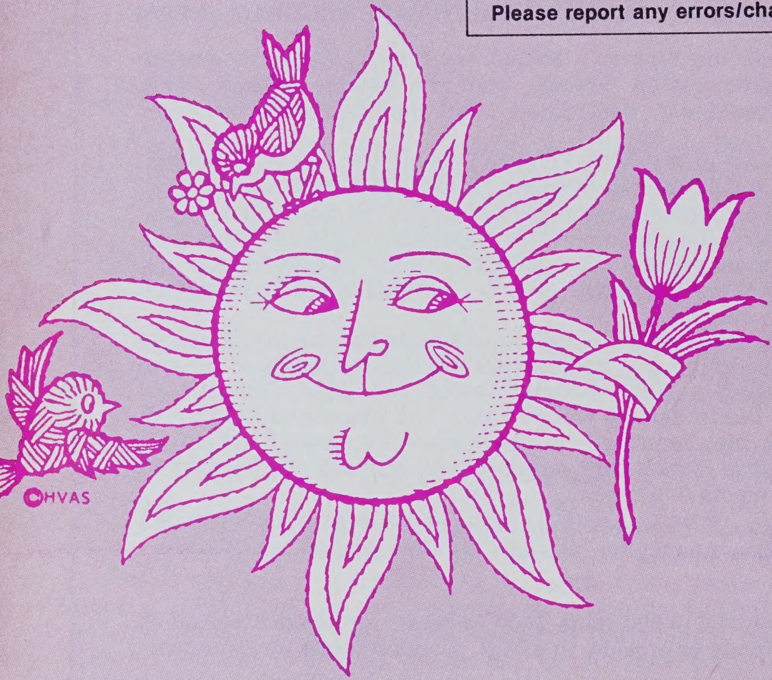
Mrs. J. (Irene) Ross
First, Port Colborne, Ont.

Mrs. Gladys B. Smith
Westminster, Smith's Falls, Ont.

Miss Annie McLean
St. Andrew's, Strathroy, Ont.

Mrs. A. S. (Ethel) Kirkland
Dovercourt-St. Paul's, Toronto, Ont.

Please report any errors/changes in address



Spring

After heavy snow
Red, yellow and white tulips
Blooming in my mind.

Stephen How

APRIL 1983

GLAD TIDINGS

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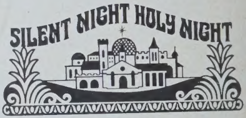

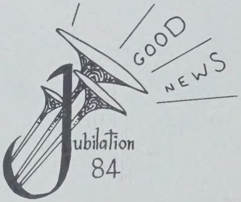

Upcoming Women's Event

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CREDITS

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April

...signs of hope

April is the month of promises. Though the weather is uncertain, spring waits in the wings, warming up for her annual performance. Soon a colourful array of blossoms will burst forth upon earth's stage. Yellow daffodils, red tulips, blue hyacinths and narcissi strain and stretch in their green cases in preparation for their spring spectacular. An orchestra of birds and wildlife is tuning up in the woods and the fields.

The Aprils of my childhood were filled with excitement. On the first warm weekend my friends and I would don our rubber boots, load our knapsacks and head up the Nine Mile Road on the outskirts of town. What a glorious adventure lay ahead. Singing Girl Guide songs, we trudged into the woods ready to capture as many signs of spring as we could. Kneeling impatiently beside the pond, we scooped the first tiny frog's eggs and long-legged tadpoles into our waiting jars. We would guard them over the weekend and carry them triumphantly into class on the following Monday.

Though we searched the trees and sky for birds, we were often caught unawares — a sudden flash of red and the shout, "A cardinal!" Red-winged blackbirds were in abundance but bluejays and kingfishers a rare sight. And always, singing its raucous, offkey spring song was the ever present black crow, noisily interrupting every activity.

I loved to stand deep in the woods and just listen - to the bubbling rivulets of water freed from their icy paralysis, a suddenly loosened clump of snow crashing off a tall pine, the occasional rumble of a bull-frog and the chattering of chipmunks and squirrels.

We recorded each evidence of new life on our note pads — *trillium, jack-in-the-pulpit, cat-tails,* and *tiny green ferns* with tightly curled fists. The day was never complete until I had a tiny bunch of wood violets and an armful of pussywillows for Mother.

April days promised freedom from boots and heavy clothes. The first girl in the class to be allowed to wear knee socks was envied by all. Off came the toques and out came the multi-coloured beanies. I would be heartbroken if Easter Sunday dawned grey and cold and I couldn't wear my new spring coat and Easter bonnet.

April was skipping ropes, jacks and marbles. How I loved it when there was still ice on the playground and we had to cut into it and scoop out the slush before shooting our marbles with chilled and reddened fingers.

And, April evenings were hurrying home from choir practice, humming "All in an April evening," and "Little Lamb, who made thee?" hoping not to miss too much of the Stanley Cup playoffs on the radio.

I'm glad April returns each year and keeps her promises. The sun will climb higher in the sky to warm and dry the greening earth. And spring winds will give way to summer breezes. Once again, our hearts will be warmed with the wonder of new life and renewed hope.

I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live. John 14:25.

June

1982-83

Mission Study

Melanesia - Islands of Diversity

by Darrell L. Whiteman

Melanesia is a fascinating and unique region in the Pacific. There is no place on earth where so many languages and cultures are squeezed into such a small area. When we consider the peoples of the Pacific, Melanesia is culturally distinct from Micronesia, to the north, and Polynesia, to the east. Melanesian peoples have been present in the islands for at least 30,000 years, whereas the inhabitation of Polynesian islands began 3,000 years ago.

Today there are about 4.5 million Melanesians scattered over hundreds of islands with a land area about the size of Arizona, California and Nevada. Within this small space, and rather small population, over 1,000 languages are spoken.

When we come to consider the cultures and traditions of Melanesian peoples we are immediately confronted with a bewildering kaleidoscope of social, economic and religious patterns. Nevertheless, given this enormous diversity, we can still talk in some meaningful sense about Melanesian people and their culture.

Village Life

The hub of life for most Melanesians is centered around the small villages or scattered hamlets in the rural area. It is in the context of village living that Melanesians find meaning and purpose in life. It is here that their most important relationships are established—relationships with each other, with the land and the world of the supernatural.

Mr. Whiteman, a United Methodist missionary, is presently Research Anthropologist on the staff of The Melanesian Institute located in Goroka, Papua New Guinea. The Melanesian Institute is an ecumenical institute serving the churches of Melanesia through research, teaching and writing in the areas of pastoral and socioeconomic service.

Melanesians are not nearly as obsessed with their personal privacy as we are. In village life everyone knows everyone else's business, and if they don't know, they make it their business to find out. Such is the nature of a small close-knit society where the group dominates in importance over the individual. It is within the group that individuals find meaning from the cradle to the grave, for the group provides physical, psychological and social security for its members.

Melanesian communities have traditionally been self-sufficient entities with perhaps trade links or political alliances to other groups forming an interdependent network. Interpersonal relationships, especially with fellow kinsmen, are very important, and sharing and mutual assistance are highly valued.

Leadership

In contrast to Polynesia, traditional Melanesian societies are remarkably egalitarian with no social classes segregating people...although there are distinct roles for men and women, children and adults.

Leadership in these communities is male dominated in the public sphere, but women have a tremendously important role which is played out more privately in everyday economic activities. In contrast to Polynesia where chiefs inherit their position and prestige from their family line, leaders in Melanesian communities have to earn their position. This is generally done by successfully accumulating wealth in the form of pigs, valuables made from shell and/or animal teeth, garden produce, and today money and beer.

Rather than hoarding things for themselves, the prospective leaders are very generous in dispersing their wealth throughout the community. This effectively obligates their followers to them, and strengthens relationships within the community.

The leaders, often called "Big Men" in the vernacular language, must lead with the ultimate interest of the community in mind, otherwise the community will withdraw its support and look elsewhere to some aspiring leader on the horizon.

The Economy

The economic life of most Melanesian communities is centered on subsistence gardening of root crops—sweet

POPONDETTA
WAHUA

Having fun - Papua New Guinea

potatoes, taro or yams being the most important. In contrast to Polynesia, there are very few techniques for preserving food, so Melanesians must work year round to maintain their diet.

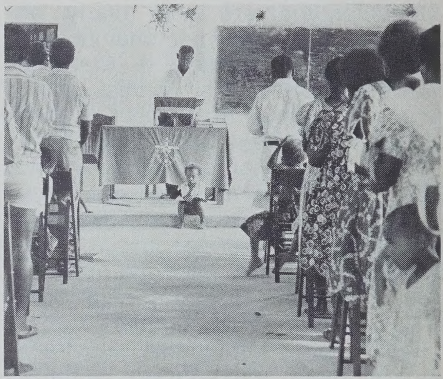
The most important animal in the life of Melanesians is the ubiquitous pig. Enormous amounts of time and energy are devoted to raising and caring for pigs. Pig raising is normally "women's work." Although pigs contribute very little to every-day diets, they are tremendously important in economic exchanges between groups and individuals, and are important signs of a man's prestige in the community.

Land

In trying to understand Melanesian cultures and traditions another important element to consider is the attitude toward land. Whereas we often see land as an impersonal chunk of real estate which is a good hedge against inflation, Melanesians are emotionally and spiritually tied closely to their land. It is their most valuable asset economically, socially and spiritually. In these Melanesian egalitarian societies where the corporate group is of the utmost importance, ... land is held in a corporate trust by the clan. An individual inherits rights to use the land from his mother's or father's clan, depending on how the kinship of the society is organized, but he does not own it in the sense that he is free to sell it or do what he wants with it.

Warfare

Traditionally these self-sufficient village communities were frequently at war with other communities. People within the village or clan were seen as kinsmen and were cared for by the group, but anyone outside was a potential enemy.


Vanuatu Church Service

The endemic warfare that was once part and parcel of Melanesian life has now greatly subsided, however, for one of the most significant contributions of Christianity in these islands has been to expand the meaning of "Who is my brother?" As the light of the Gospel informs traditional Melanesian societies, people are beginning to see brotherhood as more inclusive of others and not limited to only fellow kinsmen. Nevertheless, in all of the recently independent Melanesian nations which have emerged in the past decade, the problem of national unity is still a major one.

Melanesian Religion

Melanesians are a very religious people, and traditional religion played a dominant role in the affairs of men and women, permeating the life of the community. Melanesians do not live in a compartmentalized world of secular and sacred domains, but have an integrated worldview in which physical and spiritual realities interact with one

Narvuso Agricultural School, Fiji

another. For example, recently departed ancestors, although dead in body, are alive and well in spirit, and are believed to exercise considerable influence for better or worse in the daily activities of village life.

Such vital activities as fishing, hunting, and gardening were always accompanied by religious rituals to call in the aid of ancestral spirits and supernatural power. It is interesting to note that one of the fundamental beliefs of traditional religion was the importance of maintaining right relationships with each other, with the ancestors, and with the environment. When one's relationships were right, one experienced well-being and prosperity in the form of healthy children and fertile gardens. Sickness, misfortune, and death were frequently interpreted to mean that something had gone wrong with relationships in the community or between people and their ancestors.

The central value in all Melanesian cultures is the continuation, protection, maintenance and celebration of life. By life, I mean more than mere biological existence. I mean physical and spiritual well-being, peace, prosperity and security. Perhaps the Hebrew concept of Shalom captures best this Melanesian drive to possess an "Abundance of Life" in all possible forms.

Melanesian religion is more experiential than it is cerebral. Melanesians experience and feel their religion in their liver and stomach, more than they philosophize about it in their head. But this is not to imply that there is no speculation about religious issues. For example, the richness of mythology and the strong tradition of symbolic storytelling in Melanesian cultures help us to understand the Melanesian experience of life, and especially their religious experience.

Melanesian religion is pragmatic and concerned with material results. A large harvest, successful hunting, good fishing, plenty of healthy children, success in warfare are all signs of the Abundant Life which Melanesians pursue so vigorously. Undoubtedly this aspect of Melanesian religion was a contributing factor that motivated Melanesians to adopt Christianity when missionary contact was first made. From the islanders' perspective, many of the traditional festivals and rituals were changed in favor of more powerful ones that would ensure Abundant Life for Melanesian communities.

Missionaries seldom had to wage a campaign to convince islanders of the superiority of their rituals. It was plainly obvious to the islanders that missionaries had Life in a way unimagined before—all kinds of material goods in the form of ships, airplanes, trucks, radios, canned food, substantial houses, steel tools, medicine and missionary barrels stuffed full of clothes. It made sense to conclude that surely the rituals of the missionaries must be more powerful than Melanesian ones.

Melanesia is well known for the numerous "cargo cults" that have occurred especially since World War II. But when we begin to understand Melanesian religion and see how it functions in the society, it is easier to understand why these cargo cults have occurred. Westerners have often seen these religious movements as examples of irrational behavior, but the movements have often been highly creative and very logical, given the Melanesian premises on which they are based. There have been attempts by Melanesian communities to find Abundant Life in a situation where rapid social and cultural changes are sweeping through Melanesia.

Fortunately, I believe, the region is now in an era of cross-cultural evangelism which allows missionaries on the one hand to unequivocably proclaim the Good News of Jesus Christ, while at the same time, sit with Melanesians and learn from them. In so doing missionaries can see how God has revealed himself to Melanesians in the past, brought his witness before the missionaries arrived, and continues to reveal himself in Melanesia today.

However, the Good News of God's revelation in Christ is a message that can bring Melanesian cultures and traditions to fulfillment. The response of Melanesians to the Gospel message can work as a new lever in their society by expanding their understanding of who is their brother, bringing peace between waring factions and hostile clans, providing security and assurance against the unknown, and by bringing redemption and reconciliation to those in trouble.

I am not suggesting a one-way line of communication—from "us" to "them." Not at all, for I believe Melanesians have much to teach us. If we will be humble and open we can learn from them more about the importance of harmonious relationships, the value of the group and the care of each other within that group, the integration of religion with all of life and not just as a Sunday-only activity, the deep insights into how to live in harmony with the environment, and many more lessons.

When I think of the marvelous diversity and richness of Melanesian cultures and traditions, I find that the words of John V. Taylor express eloquently the way I feel about being a missionary in Melanesia. He says, "When we approach a person of another culture and of other religions we have first of all to lay off our shoes, because the place we enter is holy. Otherwise, it could happen that we recklessly destroy the dreams of other people. Moreover, we might forget that God has already been in this place before us....This way is not an easy one, but neither is the love of God easy."

Reprinted with permission from *Response* magazine, May 1982. The article was condensed somewhat due to limitations of space.

Postmark: Papua New Guinea

A Challenge from Margaret Stewart

Greetings to all of you who are studying, "Peoples of the Pacific Islands." I have just read through the children's materials and am happy to think that churches across Canada will be focusing on this part of the world. I hope you'll enjoy learning about people whose ways are quite different from ours and from whom we have much to learn, as together we discover God's purpose for our lives.

I'd like to challenge each of you, myself included, as we think about other people in the world, to dare to become involved, to ask ourselves - 'what can I do (however small it may be) to help bring about God's Kingdom on earth.'

I wish I could join each of you in your meetings or could supply you with pictures, artifacts etc. to make your displays and presentations come alive, but I've no doubt you'll all find exciting resources to enhance your studies. Maybe some of you will have the joy of meeting and inviting a Papua New Guinean, Tongan or Fijian to share with you.

When I do some deputation in the fall of '83 many of you will be well informed and hopefully will have some challenging thoughts and questions - I'll look forward to that.

1) Please pray for the young people of P.N.G. who, in a single generation, are experiencing all the revolutions - intellectual, industrial, social and political - that Western nations had four centuries to assimilate. 'I feel torn in pieces,' wrote Kambowa, a Government Health Department officer. 'The White man says, "Get everything for yourself!" Then my village says, "Share everything!" Where do my Christian principles fit in when I'm so unsure of myself and the future?'
2) Many leaders within the P.N.G. are young and fairly inexperienced but they are keen and able. Please pray that they will be given wisdom, humility and support to work well and effectively.
3) Please remember the missionaries of various churches and missions - pray that they might learn to love each other in a deeper and more committed way -

help them to focus on Christ who unites them rather than their differences.

4) Please pray for the Provincial TB/Leprosy workers with whom I work, as they take on more responsibility. They know what to do but sometimes lack the motivation or get discouraged by the lack of funds.
5) Please pray for all the churches in the Pacific Islands, for the leadership and for each individual member, that each one might grow in faith and become fruitful and effective witnesses.

Yupela i go long olegeta graun...Mak 16:15*

FILMS/ RESOURCES

PACIFIC RESOURCES

Articles:

Do you have a June/July 1978 issue of the *Presbyterian Message*? It contains an excellent article by Dr. Decourcy Rayner, Moderator of the 103rd General Assembly describing his visit to New Hebrides - In the Steps of Canadian Pioneer Missionaries. The article is illustrated by photographs.

Such perfect timing! The August 1982 issue of the *National Geographic* begins with an article on Papua New Guinea - *Nation in the Making*. It is a treasure trove of interesting descriptions, enlightening facts and colorful pictures - an excellent resource for the 1982-83 Mission Study.

Films:

The Mendi is an "excellent resource on my area", reports Margaret Stewart. "Although 10 years old, most of the customs are still followed today."

The Mendi is available from the National Film Board of Canada who produced this film in 1973. Check with the Film Board in your district.

Go ye into all the world, and preach the gospel...Mark 16:15

***New Guinea pidgin**

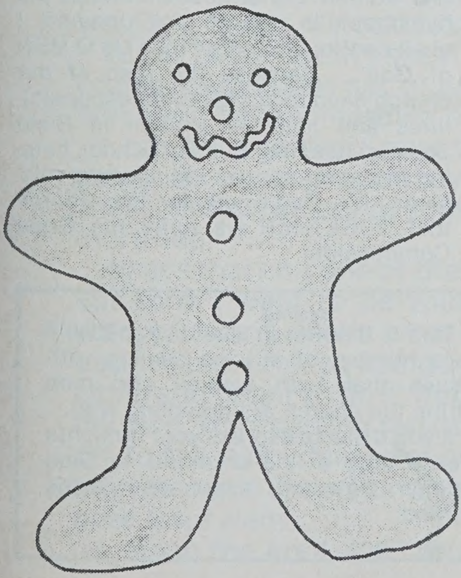
The POWER of words

HELP - I'm Being Robbed!

by Ninette DiGangi

The Battle of the Sexes has become a Battle of Semantics. On one side you have a strident group of men and women who charge that every word that has 'man' in it is sexist and should be removed from our Christian vocabulary. On the other side, there are the arch-conservatives who want things to go on as they have been, forever encased in the cement of the past. Is there a better way to deal with this issue?

We need to keep in mind that we are dealing here with the things of God, and the intent of His message for those whom He loved enough to send His Son as Saviour. The cross speaks to us of reconciliation — between God and His disobedient children, and between the members of His family. Changes that alienate rather than integrate must be questioned. The problem is obvious. Changes must be made - but let us make them carefully, thoughtfully and sensitively. Too many changes too fast will only cause divisions that will last for years.



At Christmas, the *Globe & Mail* (Toronto) published a recipe for "Gingerbread Persons" - which robbed my grandchildren of a delightful nursery rhyme about the Gingerbread Man. In the same newspaper on January 27th, in an article entitled, "Women seek equality in church, synagogue," I read that a task force in one of our larger denominations has drawn comprehensive guidelines for inclusive language in prayers and hymns. Among them it recommends changing 'mankind' to 'all,' and 'Father' to 'Redeemer and Creator.' I want to cry out, "HELP, I'M BEING ROBBED!" Not merely of a Gingerbread Man in a nursery rhyme, but of GOD MY FATHER.

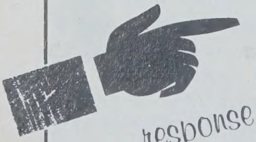
⟶

When Philip asked Jesus to show him the Father, our Lord reminded him that whoever has seen Jesus, has seen the Father. He came to reveal to us what God the Father was really like. Praying to 'My Redeemer' or 'My Creator' may suffice in some circumstances, but can never replace, for me, praying to my Father. I had a good father, who loved both his sons and daughters, worked hard to support and provide for us and who died much too young. I have no problems speaking to God and calling Him 'My Father.' He is all my earthly father was and much more — perfect in His understanding of me as a woman, perfect in His love for me as a woman, willing and able to forgive my sins and restore me after I have fallen or failed. I choose to follow in that great succession of women who met Christ and saw in Him God revealed in all His attributes. And so, with Mary His mother, Mary Magdalene, the Samaritan woman at the well, the woman caught in adultery, Lydia and Priscilla and an innumerable number since that first century — I want to be able to pray the prayer that Jesus taught His disciples - "Our Father, who art in heaven, hallowed be thy name." Are we really 'progressing' when we remove that beautiful concept of the Fatherhood of God? This prayer has united men and women, parents and children across centuries and continues to unite us across our cultures and languages and age groups. My grandchildren may not yet understand 'Redeemer' and 'Creator' - but they do understand 'Father!'

Will we be better women, better Christians, better disciples, better witnesses to the Lord whose name we bear by expurgating biblical words that some deem 'sexist' and replacing them with bland unisex terms that have no life-giving meaning?

We are called to be members of the body of Christ. It is only as we are willing to love and accept one another as God has loved and accepted us, that a fragmented, fighting, divided world will be attracted to the Church once again.

Greater use of inclusive language in sermons, hymns and prayers? YES! At Christmas we sang "Good Christian FRIENDS, Rejoice," and this is a sensitive and thoughtful change. "Rise Up ELECT of God," would include men and women. But until such time as the hymnbook is revised and updated, I shall continue to sing "Rise Up O MEN of God" - because the men of our church need to accept their responsibilities and join the women in Bible Studies, teaching Sunday School, helping in the nursery and supporting missions. It's God's will for His Church that TOGETHER we fulfill the Great Commission!

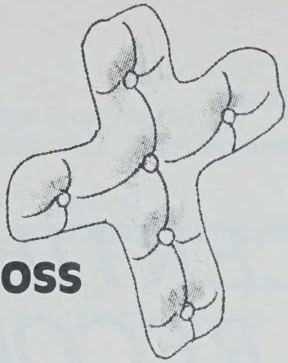


Your response is invited...

This is the ~~first~~ second in what is hoped will be a number of articles dealing with issues that both women and men within the church are grappling with.

If you'd like to express your thoughts please drop a line or more! to Glad Tidings. Selected responses will be printed.

The Padded Cross



Well here I am Lord. You said 'Take your cross' and here I am to do it. It's not easy, you know, this self denial thing. I mean to go through with it, yes, Sir. I'll bet you wish there were more people who were willing disciples like me. I've counted the cost and surrendered my life ...(sighs). It's not an easy road.

You mind if I look over the crosses? I'd like a new one, not that I'm fussy you understand, but a disciple has to be relevant these days. I was wondering... are there any that are vinyl padded? I'm thinking of attracting others see, and if I could show them a comfortable cross I'm sure I could win a lot more. Is there one that's sort of flat so it would fit under my coat? One shouldn't be too obvious.

Funny there doesn't seem to be much choice here, just coarse, rough ones out of wood. I mean that would hurt. Don't you have something more distinctive Lord?

I can tell you right now that none of my friends are going to be impressed by this shoddy workmanship. They'll think I'm a nut or something! And my family will be mortified.

What's that? It's one of these, or forget the whole thing. But Lord, I want to be your disciple...I mean just being with you Lord, that's what counts, but life has to have balance too... I mean being a disciple is challenging and exciting and I want to do it, but I have to have some rights of my own, start getting radical like this and they'll send me off to the funny farm. I'm not sure about this self denial bit, you don't understand, Lord....Now where do you suppose Jesus went.... Source unknown

(Found in the April, 1982 issue of Network)

CERTIFICATE OF RECOGNITION

This past year the WMS, (W.D.) has embarked on a new venture. "Certificates of Recognition" were presented to the following young people as a means of showing appreciation for the contribution they are making to the life of the congregation. To these young people we would say "Congratulations" and "Thank you for what you have done." The contributions made in your name to the mission of the church will enable others to have similar experiences and know we care.

1982 RECIPIENTS OF THE CERTIFICATE OF RECOGNITION

YOUTH

Morag McFarlane Blackwell,
St. Andrew's, Ancaster, Ontario

Janet Boyes,
St. Davids, Bracebridge, Ontario

Jay Kenneth Burtwistle,
Tempo, Lambeth, Ontario

Julia J. Carruthers,
Knox, Goderich, Ontario

Vicky Chen,
Central, Vancouver, B.C.

Eric DeGray,
Knox, Morrisburg, Ontario

Terence Duncan,
First, Brockville, Ontario

John David Hayward,
New Westminster, Hamilton, Ont.

Denise Hielma,
St. Andrew's, Tweed, Ontario

Lori Lewicki,
Rosetown, Saskatchewan

Patricia Lewicki,
Rosetown, Saskatchewan

Aileen Lublinkhof,
St. Giles, Calgary, Alberta

Kevin Mast,
Duff's, Puslinch, Ontario

Paul McDougall,
Knox, Mitchell, Ontario

Avril Naismith,
Knox, St. Catharines, Ontario

Susan Poitras,
Central, Vancouver, B.C.

Karen Roulston,
Knox, Agincourt, Ontario

Heather Sagle,
St. Pauls, Sault Ste. Marie, Ont.

Heather Scott,
St. Andrew's, Perth, Ontario

Debbie Shoemaker,
St. Andrew's, Galt-Cambridge, Ont.

Kelly Tugwood,
St. John's, Pittsburgh, Ontario

Alison Tutak,
First, Brockville, Ontario

Bonnie Van Moorsel,
Knox, Morrisburg, Ontario

Sydney Watson,
St. Giles, Calgary, Alberta

CHILDREN

Katherine Fraser,
St. Andrew's, Tweed, Ontario

Secretaries for children/youth and Treasurers please note: *Requests for Certificates of Recognition* received from congregations should be sent to the National Secretary for Children's and Teenage Work, Women's Missionary Society, Presbyterian Church in Canada, 50 Wynford Drive, Room 100, Don Mills, Ontario M3C 1J7.

All monies should be sent through the regular channels by *the Treasurer* as General Funds.

BENEDICTION

May the Christ who walks on wounded feet
walk with us to the end of our road.
May the Christ who serves with wounded hands
teach us to serve each other.
May the Christ who loves with a wounded heart
be our love forever.
When we go out, may we see the face of Christ
in everyone we meet.
And may everyone we meet,
see the face of Christ in us.

Source Unknown

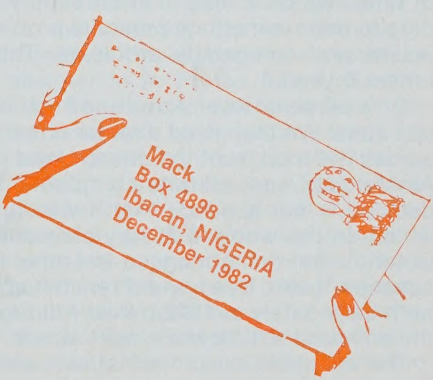
God's Way

I asked the Lord for a bunch of fresh flowers
  but instead he gave me an ugly cactus
  with many thorns.
I asked the Lord for some beautiful butterflies
  but instead he gave me many ugly
  and dreadful worms.
    I was threatened,
    I was disappointed,
    I mourned.
But after many days,
Suddenly,
I saw the cactus bloomed
  with many beautiful flowers,
And those worms
  became beautiful butterflies
  flying in the Spring wind.
    God's way is the best way.

Chun-Ming Kao

(poem by Dr. Kao comes from prison.)

Dear friends,



This year's theme at the World Council of Churches conference in Vancouver is 'Jesus Christ: the Life of the World.' Thinking about that theme as we enter another dry season and as the dust of harmattan begins to blow, the image that comes vividly alive is Jesus Christ: the water of life. So much time is spent in Nigeria looking for water. There seems to be an endless supply of young girls whose job it is usually (to look for water), but when the shortage is city wide, as it is at the moment, everyone joins in the task. One even sees jerry cans nestled in the back seats of Mercedes. In the fifteen months we have been here, the number of times water has actually flowed from the taps could be counted on four tired hands. Everything else has been carried bucket by bucket, jerry can by jerry can. Fortunately for us, we have a 'mota' and friends on the inside of the locked gates at the International Institute for Tropical Agriculture - where the lawns and gardens are always green and where the fluorinated water runs in a never ending stream. For us the water problem is a time consuming nuisance. For the wealthy, it is one of the many problems delegated to servants and extended family. When all else fails water can be brought by tanker to the doorstep for $70.00 a visit. But for the poor, the lack of potable water and a sanitation system means that the children die of unknown and undiagnosed diseases. Pregnant women lie down after carrying water all day and bleed to death. The poor wait in a special way for the One who promises "to the thirsty I will give water without price from the fountain of the water of life." One of the frustrating paradoxes about Nigeria is that despite the hardships and shortages and tragedies, an amazing number of public taps are left running when the water comes - and much is wasted.

There is a great yearning for spiritual power in Nigeria. There are all night revival meetings and many of the 'aladura' churches sing and dance and pray and have healing services every night of the week. People bring their problems to church. Women bring their barrenness, others bring disease and poverty. All seek God's blessing. Unfortunately, this great religiosity sometimes seems to prevent people from starting to work towards solutions. For one thing, it consumes a lot of time - which is also in short supply here. People are generally too busy attending to their immediate personal problems to be very concerned about the larger issues and community problems. Thus far, I write the Amnesty International letters myself.

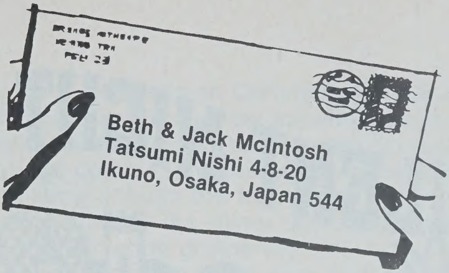
On a personal level, Anita and I had to leave the Institute of Church and Society last June. We then lived a rather unsettled existence until moving into a new flat across the road from the church land in October. For three months Anita was in Amsterdam, successfully completing her studies. She is now Dr. Anita Los. I decided in her absence that it was time for a vacation to Francophone Africa, which on the whole was very pleasant apart from having the car broken into in Cotonou and being mugged in Lome. I recommend with four stars the beautiful beaches, palm trees and French/Lebanese/Vietnamese cuisine. We are now both back safely at 1922a Wale Alli Oke Ave., enjoying good health and awaiting the arrival of a little Mack next March.

The construction project moves ahead slowly. The engineering studies have been completed and copies of the artist's impression of the church have been produced. Construction costs, however, are rising. Cement now costs about $10.00 a bag. We have decided, therefore, to build the church by direct labour. Part of the rationale for our moving into the new flat is so I could more easily don a pith helmet and become a foreman - under the direction of the Chairman of the Board, Engineer Etteh.

My personal projects and goals now include working with Theological Education by Extension, an approach to Christian education and conscientisation based on the work of Paulo Friere, and finding ways to reach out and help the thousands of Ghanian economic refugees in Ibadan.

We wish you a fruitful year discovering the fulness of Him who is the life of the world.

Barry and Anita



December 1982

To the good wishes of Christian love and human hope that are ringing out the old and in the new for you, please add ours. With you, we give thanks in many things over this past year, and hope for more abundance of the life God would have us live...

With our own family spread to three continents this Christmas, we feel stretched more than ever. David's third year at University of Toronto is reportedly challenging and satisfying. He'll be sharing Christmas cheer with family and friends there on his own. Janette will be with new family in another corner of the world, Jakharta. After finishing high school at North Toronto Collegiate, she had the good fortune to qualify for the Canada-World Youth program. With a team of 8 Canadian and 8 Indonesian youth, she is experiencing life in community-development service situations in 3rd world contexts. Having had three months of communal farming and school teaching assistance in Prince Albert, Saskatchewan, she will move on after Christmas to Bau Bau, an island in Southern Sulawesi for another 3 months. We expect her to be with us on her way home for about 6 weeks to hear her tales of adventure and growing into world citizenship.

The rest of us continue in this little island nation of Japan on the edge of Asia, feeling the storms of the world due to the greatness of Japan's global economy. Having moved into a new home in a new community as of August, we are full of excitement at the prospects. Beth adds a new group here and a new effort there without seeming to drop many (if any) of those she has enjoyed over the years. Her visit home to Canada with a Y.W.C.A. group was a great boost to her spirits, providing an opportunity to spend time with the family in Guelph. Jack is still shifting fields and gears from the Korean Christian Center to the new pioneer work in Tatsumi. When we moved out of the caretaker's apartment at Osaka Church, the K.C.C. office moved in. The K.C.C. rebuilding program is going on apace, the fruits of months and years of proposed diversification, feasibility studies, funding negotiations and architectural planning. Our shift to Tatsumi allows us to cooperate fully with the K.C.C. in its advanced efforts to serve the Ikuno, and the whole Korean, community in Japan. Through Osaka Church, the K.C.C. and now Wakai no Ie (House of Reconciliation) may God's Kingdom come closer to the people of east Osaka. Children are the hope of the future, and families the foundation. Mira and Gwyn are our immediate reminders of those truths.

We would love to share with you more of the laughter of good times, the cheers of victories, the burdens of struggles, the tears of brokenness or loss in much more detail, but just remember that our cup is full and overflowing with them all as we share the Lord's table of life. Plans for the new year include a three-month visit to Canada, when stories can be shared face to face.

Beth & Jack, Mira, Gwyn

SILENT NIGHT HOLY NIGHT

Christmas in Taiwan

by Jack Geddes

An hours' drive west of Taipei through some of the scariest traffic conditions in the world lies the Leprosy Hospital called Lo-sheng Happy Sound. The Sunday preceding Christmas I was asked to speak in their chapel. As usual I met Mrs. Lillian Dickson's driver downtown and he made the weekly trip with seemingly little effort on his part. As we drove through the motor and factory smog and pollution I thought about the meaning of Christmas in the lives of those broken and maimed people waiting in the hilltop hospital. The sun was beginning to break through the smog and cloud as we left the highway for the dirt road which wound through the brickyard, and put us right on the green grass before the chapel door.

Elders Hung and Tsai were waiting with smiles creasing their faces, shining from their eyes. We were old friends by now, and along came another friend, Mr. P'u, the organist and my interpreter. When I hesitated about using Mandarin for a moment, he pointed out that, if I should speak in English, he would have to translate twice, once into Mandarin, and once into Taiwanese. So we had a lovely service in just Mandarin (me) and Taiwanese (Mr. P'u).

If you were looking for doom and gloom, Lo-sheng on Christmas Sunday was not the place to find it. Across the chancel were three great paintings depicting the Lord's birth, and the shepherds and the wise men who paid the earliest recorded visits. They were all painted in brilliant colours, joy flowing from the artist's brush. And there was joy too in the singing, though the faces were drawn into curious shapes and many of the hands holding the hymn books were badly misshapen. But the choir were robed in their white gowns with the red collars, and they sang with vigour and joy. There might be blight over their land and disease oppressing their bodies, but there was only joy in their hearts.

Near the end of the service, the old preacher who teaches and counsels these children of God, arrived at the back of the church. He began a slow walk up the aisle reaching into his carry-all bag and thrusting red packages into the hands of the seated congregation. Sitting up in front after the sermon, and behind the old pulpit I was the last for this black-clad Chinese St. Nicholas. "Merry Christmas, sir," he said in English, as he gave me two pieces of Chinese cake. And we shook hands with warm affection.

It was time to leave. We had to walk down five steps to the grass where the car was waiting to take me back to civilized Taipei. As I took the first step I knew what they were going to do, all thronged around the chapel door at the top of the short flight of steps. "God Be with You Til We Meet Again" broke out on the morning air, as it does without fail every Sunday morning, and has for many years. Yes, God be with them, and with all of us. Our scars are not so visible, and our deformities are not usually physical; but we are their brothers every one.

In my study that afternoon I read again the words of Isaiah as he spoke of our Christ to come:

> *He had no beauty nor majesty to attract us to him,*
> *Nothing in his appearance that we should desire him.*
> *He was despised and rejected by men,*
> *A man of sorrows and familiar with suffering.*
> *Like one from whom men hide their faces*
> *he was despised, and we esteemed him not.* (53:2,3 NIV)

NEWS

CANADIAN CHURCH CONSULTS ON RELIGIOUS BROADCASTING

TORONTO (EPS) - 'No religious broadcasting stations for Canada' was a clear message sent to leaders of the mainline Christian denominations in Canada following an ecumenical consultation held in 10 Canadian cities.

Deep unease about fund-raising methods of some US religious stations, their simplistic interpretation of the Christian faith, appeals to self-interest based on such interpretations, and the separation of the social from the secular, were among reasons cited for the opposition to the establishment of such stations in Canada. Church and media people called instead for more and better quality programming to give greater visibility to the faith life of Canadians on the Canadian Broadcasting Corporation (CBC) and commercial stations.

This 'Ecumenical Consultation on Religious Broadcasting' was organized by Interchurch Communication (ICC) representing Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United bodies. Local groups held preliminary meetings throughout the country, before the consultation itself. The aim of the local meetings was to listen to what people think about religious programming, to discover why and how they wish to be present in media, and to learn of local efforts to produce and air religious programs so that policy recommendations could be made to ICC's sponsors.

Canadians appear to be far from unanimous on what constitutes religious programming. For some it is a worship or prayer service intended primarily for sick or shut-ins. For others, it is programming that deals with the human condition, that approaches current personal and social issues and values from the perspective of a religious faith.

For still others, it is an information program that helps one better understand the Canadian religious experience.

But whatever the preference, the central problem seems to be that religious producers lose sight of the entertainment factor in television and concentrate instead on a strictly educational approach. The end result often is poor television.

There is confusion on why churches wish to be present in media, with a consequent fuzziness concerning the target audiences they are attempting to reach. It is far from clear whether they wish to program for believers only or for believers and unbelievers alike, whether they wish simply to give visibility to their denomination or to reach out in terms of improving the quality of life for all concerned citizens, whether to educate formally or to entertain and educate only informally.

...One spin-off from the consultation was the realization that an ecumenical approach seems called for...with planning now underway in a number of cities to strengthen the ecumenical base.

Note: Don Stephens, Communication Services, The Presbyterian Church in Canada, was part of the ecumenical consultation.

JAPANESE MISSIONARY IN ARCTIC

Japanese Christians have sent 140 missionaries to serve in 25 countries, even though the Christian Church makes up less than 1% of Japan's population. They have their own missionary training centre for cross-cultural adjustment at Kyoto. One of their missionaries has found her way to Povungnituk in the Quebec Arctic. In this remote Inuit settlement at the top of Hudson Bay, east shore, Noriko Suzuki reports that a group gathers for prayer between 7 and 8 a.m. Wednesday morning, and in Great Whale River, 600 km. south, there are more than 30 born-again Inuit, with the Christian numbers increasing daily. "There is a tremendous hunger for the Word of God, and they are planning to obtain a building for their Bible Study," this young woman reports. (M.A.R.C.)

THANKS FOR CHURCH SUPPORT

NEW YORK (EPS) - Korean political activist Kim Dae Jung, released from prison last month and sent to the US for medical treatment, has urged Americans to support establishment of a "stable, democratic government" in Korea.

Kim was here this month (10 January) to speak to leaders of the (US) National Council of Churches. While at NCC headquarters, he thanked North American Christians for their "spiritual and material support for the persecuted democratic compatriots of Korea."

"When I was in jail and under death sentence," he said, "the churches (in Korea and around the world) collaborated to save my life, preserve my health, and work for my release. I express my heartfelt thanks to you."

Kim, a Roman Catholic, narrowly lost his bid for the presidency in 1971 and was in prison or under house arrest almost constantly since 1973. He said he believes the South Korean government is "hoping to reap some benefits from my release." Alleviating world criticism of its human rights situation, facilitating economic cooperation with the US and Japan, and creating a humanitarian image of the government were among possible benefits he cited.

He acknowledged that the government might be trying to reduce or eliminate his political influence by sending him to the US for medical treatment. He said it will not be possible "to sever my relationship with my people" and that he plans to return to Korea after receiving medical care.

At the time of Kim's pre-Christmas release, World Council of Churches Acting General Secretary Konrad Raiser sent a message to the National Council of Churches in Korea voicing "appreciation of action of government in releasing" Kim. Raiser added the "hope that expected amnesty during Christmas will include all other defendants in Kwang-ju case."

Raiser also said the WCC is "concerned about all political prisoners in Korea" and he offered assurances of our "continued support and prayers. May this season of Christmas be one of new actions towards genuine reconciliation," he concluded.

Harriet Ziegler
(NCC news services director)

wms highlights

PRESBYTERIAL NEWS

Maitland

"Those who would sow God's message today must listen and accept risk" was the challenge Mrs. Hugh Nugent of Ripley presented to the annual meeting of the Maitland Presbyterial at St. Andrew's Church, Wingham, Ontario. Mrs. Gladys Huston and Mrs. Mary MacDonald assisted with the worship service.

President Mrs. Ross Cumming of Lucknow constituted the meeting with prayer. Mrs. Arnold Taylor, president of the Goforth Auxiliary, welcomed everyone, and Mrs. Gordon Wall, recording secretary, read the minutes. Sixteen groups were represented, and Mrs. Harry Bateman gave the treasurer's report.

The Rev. Hugh Nugent, moderator of the Presbytery of Bruce-Maitland, brought greeting and commended the society for their contribution to the life of the church. Mrs. Ken Dickson, Belmore gave the offertory prayer.

Mrs. Wm. Beirnes of Molesworth read the report of the nominating committee and Miss Lynne Longmuir, Area Educational Consultant, installed the officers for 1983.

Quebec

St. Andrew's Church, Sherbrooke, was the setting for the annual executive meeting of Quebec Presbyterial WMS (W.D.), January 22. Representatives from 5 congregations were present.

Besides the regular business, Mrs. Joan Sampson, President of Synodical from Ottawa, brought greetings and assisted throughout the day. The theme was "Co-workers with God" from I Corinthians 3:9. After special music by Mrs. Vicky Rusnack, the Rev. James Jack of Melbourne spoke on this theme, challenging listeners to think anew on being labourers together with God, and of being faithful in the particular tasks given to them.

Another highlight of the day was a discussion of the duties of the various departmental secretaries, and how one could improve on the jobs being done.

Following the election and installation of new officers, Mrs. Margaret Converse of Melbourne took the chair as new President from Mrs. Sarah MacDonald of Sherbrooke.

Lanark and Renfrew

The 69th Annual Meeting of the Lanark and Renfrew Presbyterial WMS (W.D.) was held in St. Andrew's Church, Carleton Place, Ontario on January 15th. There was an attendance of 63. The President, Mrs. P. Rumble of Almonte, presided over all sessions. The theme was "Remember God's great goodness" Psalm 145, verse 7.

Morning devotions were conducted by members of Perth Auxiliary— Mrs. J. Pope, Mrs. J. McKenzie and Mrs. E. Miller.

Mrs. Robert Hill welcomed the group on behalf of the Church Session and the local WMS. Roll Call was answered by each auxiliary giving the date when the local organization was formed and names of any charter members.

The President of the Synodical, Mrs. D. Sampson of Ottawa brought greetings from the Synodical.

Following the various reports, Miss Margaret Boyd, Area Educational Consultant, led group discussions on reports.

The afternoon session opened with a hymn sing led by Mrs. N. Livingstone of Carleton Place. This was followed by a Session of Prayer and Thanksgiving led by members from Cobden, Ross and Almonte. A service of Remembrance was conducted by Pembroke members, Mrs. B. Caldwell and Mrs. C. Biesenthal. A special feature was a solo by Mrs. N. Livingstone.

The speaker, Miss Athalie Read, was introduced by Mrs. H. Acton of Smiths Falls. She congratulated WMS on work done and urged them to accept the challenge of the future. She emphasized the faithfulness of God and His directing us for our place in life.

The officers were installed by the Rev. Robert Hill.

Barrie, Ontario

An aura of Christian love prevailed at the Annual Meeting of the Barrie Presbyterial held at the Essa Road Church, January 18. The devotions given by Mrs. James McQuire and Mrs. Harold Lamb from the Orillia Farther Lights Group reminded everyone about the importance of time in our lives. (Do today all you can - don't wait for tomorrow. Let God guide your steps.)

Following reports and a review of the standing motions by Miss Anja Oostenbrink, Area Educational Consultant, Miss Kathleen Galbraith, Coldwater, Ontario, closed the morning session with prayer and a dinner blessing.

The afternoon session began with an inspiring Memorial Service led by Mrs. K.J. Rooney, Cookstown, Ontario which encouraged all to be worthy servants for Christ.

Speaker, the Rev. Clement Ndovie, Malawi, Africa, presented an interesting account about the growth of the Presbyterian Church and its work in his homeland which has a population of six million people.

Mr. Russel Church sang a beautiful rendition of "My Task." Miss Anja Oostenbrink installed a full slate of Officers for 1983 and closed the meeting with prayer.

Stratford

Faith In Action was the theme of the 99th annual meeting of Stratford Presbyterial WMS held recently in St. Andrew's Church, Stratford.

President, Mrs. Stuart Peebles, of Atwood, led the morning devotions using material from Echo Valley and the call to worship was sung in echo style followed by "I'd Like To Teach The World To Sing."

Mrs. Norman Coulthard welcomed

everyone and the Rev. T. A. Duke, moderator, gave a message and brought greetings.

Second vice-president of the Presbyterial, Mrs. Sam Young, was moderator as each secretary commented on reports.

When the session resumed for the afternoon, a hymn sing was led by Mrs. Oliver Stacey of Avonton, and Mrs. Peebles read the call to worship. Members of the St. Marys ladies were in charge of devotions for this session during which Muriel Sheldon read the scripture lesson from Genesis 12 and Alice Dykstra led in prayer. Two solos by Beth Reynolds were accompanied at the piano by Isabel McTavish.

Guest speaker Mrs. Dorothy Neal, president of Hamilton-London Synodical, asked those present to keep in mind the purpose of the WMS; to put prayer first and keep informed by reading Glad Tidings and the mission studies.

The Rev. Ross MacDonald installed the Presbyterial officers for 1983. Mrs. W. R. McIntyre of Stratford, led the In Memoriam. Mrs. Peebles closed with prayer.

Chatham

Chatham Presbyterial, WMS (W.D.) held their Annual meeting January 19, at St. James Church.

Greetings were given by the Rev. Helen Smith, who also led in prayer and devotions. Rev. Smith gave an inspiring message, the theme being "New Year Renewal of Faith."

Alice Brown, President, presided over the business. Following roll call and reports, Dorothy Scott led the In Memoriam Service.

Mr. Fred Fletcher was guest speaker, showing interesting slides on his trip to the far east — Japan, Hong Kong, Taiwan and Thailand. The Rev. Linda Brown, Area Educational Consultant, London, installed this year's officers.

Jubilation 1984 Women's Event will be hosted by London Synodical at the University of Western Ontario in June that year, to "Celebrate Our Lives As Women."

Niagara

At the 32nd Annual Meeting of Niagara Presbyterial WMS held in Knox Church, St. Catharines, January 26th, Mrs. Phyllis Brand of Niagara Falls was returned as President. Mrs. Ellen Bailey of Welland and Mrs. Eva Metler, St. Catharines, are Vice-Presidents. Mrs. Helen McLeish, Niagara-on-the-Lake, is Treasurer and Mrs. Violet Miller, Fenwick and Mrs. Iris Houtby, St. Catharines, are Secretaries.

The theme of the meeting was "Freed to Live, Love and Give," and commenced with a communion and memorial service conducted by the Rev. John Kurtz of Knox Church.

Key speaker was Mrs. Eileen Parish of Toronto, President of the WMS (W.D.). Using slides, Mrs. Parish spoke on her visit last summer to Taiwan.

The Moderator of Niagara Presbytery, the Rev. R. A. Sinclair of North Pelham, conveyed a welcome from the Presbytery and installed the newly-elected officers. Synodical greetings were brought by Mrs. Mildred Whitton. A sing-song was led by the Rev. Hugh and Mrs. Appel of Stamford.

Reports of the various departments showed a busy and successful year. The meeting closed with group discussions on Presbyterial goals for 1983.

Kootenay

The 69th Annual meeting of Kootenay Presbyterial was held in Creston, B.C. on February 5th, the theme being "Mission" (11 Timothy 2:2). The Rev. D. Mahood gave the opening devotions.

President Norma Lyon welcomed everyone, especially guests Ivy Howard, Area Educational Consultant and Mrs. Joan Grainger, Prince George, B.C.

Annual reports were given by the Secretaries of the different afternoon and evening groups. A skit was presented by Norma Lyon and Ellsa Schnell of Cranbrook, B.C., followed by a Hymn sing. Mrs. Elsie Jones presented a Memorial Service for Mrs. Nina Waldie. The officers for 1983 were installed by Norma Lyon.

Ivy Howard showed two films: "People of the Silver Sea" and "With the Moderator in the New Hebrides."

Women attended from Kimberley, Cranbrook, Creston and Slocan, B.C.

LOCAL GROUP EVENTS

Ottawa, Ontario

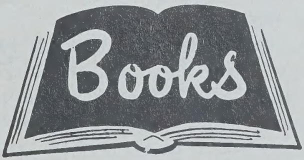
"As cold water to a thirsty soul, so is good news from a far country."

Those who were present on Saturday morning, January 15, at a coffee hour in Westminster Church, Ottawa, felt encouraged and refreshed when they listened to the inspiring presentation of Linda Kreklewetz, as she told of the Lord's faithfulness to her through the past two years in Lesotho.

Linda spoke of her life as a Maths teacher in a landlocked "Mountain Kingdom" which has no industries of its own, being completely dependent on South Africa for its imports; where many of the men are absent from home for 50 out of 52 weeks in the year in order to work; and where there may be no mail in or out for 6 weeks at a time.

In spite of loneliness and isolation she proved that God was her constant Companion and she knew she was there in obedience to His call. She found pleasure and encouragement in her pupils, and was a teacher-supervisor in the Student Christian Movement. Although Lesotho has one of the highest rates of literacy in Third World countries, only one out of every 100 high school students will go on to University.

Linda was introduced by Mary MacKenzie, President of Westminster WMS, and thanked by Jean McKibbon, President of Knox WMS.



THE GIFT OF STORY

by Ralph Milton
Wood Lake Press
Book $6.95 Guide $2.95

In this book, the author discusses the importance of stories in our lives - family and faith stories and stories about our nation and culture. Stories strengthen ties with families and community. Without them, we have a sense of loneliness.

Mr. Milton, a veteran Canadian broadcaster and writer, calls himself a "journalist story teller." He and his wife served as missionaries in the Phillippines for five years. He has also worked with the National Council of Churches in New York.

The first four chapters deal with stories: what they mean and where we find them, including the media. The author discusses the artificiality of T.V. stories and the effect they have on us.

Then we consider Jesus as the master story-teller of all time and the way the parables communicated his message. Chapter 6 deals with the importance of laughter. Humour keeps us tolerant and is the opposite of despair.

Mr. Milton devotes several chapters to the part the church plays in story telling. He considers the importance of the sermon, bringing out the responsibility of both clergy and lay persons in this. Many stories are acted out in our church life. Ritual, celebrations, festivals, doing things together are all important. They become part of the fabric of our lives.

This book can be read by itself or as a study book. There is a Study Guide written by the Rev. Arthur Anderson. His discussion suggestions are excellent though some groups may find too many for the time alloted. You won't always agree with Mr. Milton but he certainly gives you a lot to think about. Mary Peckover

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

historia

The women of the Presbyterian Church in Canada have been sending out missionary material since 1877 when letters were copied by hand from the *Woman's Foreign Missionary Society* (W.F.M.S.), Toronto.

By 1889 this had become a sixteen-page "Monthly Letter Leaflet" and in 1897 the magazine "The Foreign Missionary Tidings" came into being.

The *Woman's Missionary Society* formed in 1864 in Montreal, passed missionaries' letters from group to group until 1904 when they began publishing the magazine "The Woman's Missionary Outlook."

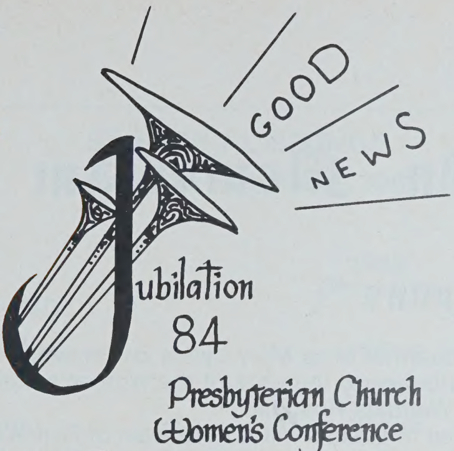
"The Home Mission Pioneer" was the magazine of the *Women's Home Missionary Society* (W.H.M.S.), Toronto.

When the three Societies united in 1914, these magazines amalgamated into one, "The Missionary Messenger Tidings."

Following Church Union in 1925, "The Missionary Messenger" was lost to the United Church and a new Presbyterian W.M.S. magazine was planned and produced, *The Glad Tidings.*

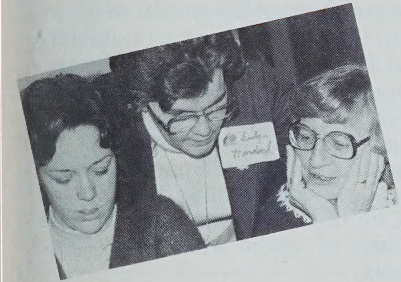
At that time the annual subscription price was 50 cents a year for individual delivery. 10,000 paid subscribers enrolled before the first issue appeared in print.

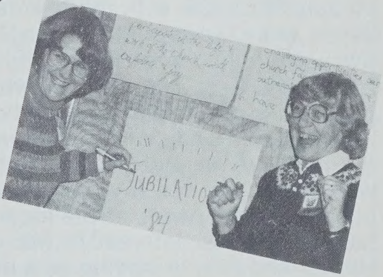
ADVANCE NOTICE



Jubilation 84

Presbyterian Church Women's Conference





When 425 women gather together at the University of Western Ontario - June 22-24, 1984 we hope it will be an experience of Jubilation as they learn more about their role as Christian Women in their community, church and family.

Please pray, by name, for our Design Team as they meet on May 27-29 and November 7-11, 1983 to plan for this event:

- Janet Bailey - Hamilton
- Linda Brown - London
- Barbara Hillis - Petrolia
- Jan Howard-Smith - Glencoe
- Edna Kirk - Fort Erie
- Lynne Longmuir - Hanover
- Shirley McCall - Goderich
- Helen McLeish - Niagara-on-the-Lake
- Shirley Miller - Paris
- Liz Moir - London
- Margaret Mulligan - Hamilton
- Evelyn Murdoch - Hamilton
- Dorothy Neal - Sarnia
- Frances Nugent - Ripley
- Carol Patterson - Walkerton
- Joyce Pritchard - Petrolia
- Helen Sinclair - Ancaster
- Charlotte Walker - Glencoe

Our hope is that the Holy Spirit will touch the lives of Presbyterian Women through Jubilation '84. Now is the time to begin thinking about sponsoring a woman who, for many reasons, might be unable to attend.

It is exciting to see the ripple effect that is occurring in Hamilton-London Synod/Synodical as we continue to pray daily and plan for this event.

WATCH FOR FURTHER INFORMATION

In Memoriam

Mary D. Lyons

On hearing of the death of Miss Mary Lyons on December 21, 1982, we were reminded of her contribution to the work of the Women's Missionary Society as the first nurse at the Weirdale Hospital.

The hospital, situated forty-eight miles north-east of Prince Albert, was opened on July 8th, 1939, with representatives of the Saskatchewan Synodical in attendance. Miss Lyons continued as Superintendent of the hospital for approximately five years until it was closed. The hospital served a need in Weirdale and the surrounding area at a crucial time when the roads were poor and it was necessary to travel by wagon, sleigh or even horseback.

The people who came to that area as homesteaders after the depression of the thirties were happy to have this hospital with such an efficient Superintendent who was ready for any emergency. Miss Lyons' influence spread beyond the hospital to the needs of the local Presbyterian Church and the community. She had a particular interest in the young people, one of whom was Miss Agnes Hislop who now is serving as a missionary in India.

Miss Lyons also served as a nurse in charge of the hospital at Buffalo Narrows in north-western Saskatchewan and later in a hospital in Prince Albert. Returning to Ontario, she organized the geriatric ward for the St. John's Hospital in Guelph and worked on the staff at the Manor in Milton prior to retiring. At all times her service was for people in the name of her Lord and Saviour Jesus Christ.

Mabel Booth

REMINDER: W.M.S. ANNUAL COUNCIL MEETING
May 15 - 18, 1983
Ewart College

Your PRAYERS are asked for all delegates, speakers and program participants.

SYNODICAL GIVINGS
January to December, 1982

	1982 Objective	1982 Actual
GENERAL FUND		
British Columbia	39,943	39,264
Alberta	36,927	38,373
Saskatchewan	18,835	19,075
Manitoba & Northwestern Ontario	27,978	23,694
Hamilton & London	243,034	235,525
Toronto & Kingston	244,709	231,887
Quebec & Eastern Ontario	102,649	100,841
	714,075	698,111
Legacies & Special Gifts	120,000	
	834,075	

In Remembrance

Miss Martha Donaghy
St. Andrew's, Beeton, Ont.

Mrs. Etta Patterson
Grace, Calgary, Alta.

Mrs. Fannie Tupling
Miss Ethel Forman
First, Collingwood, Ont.

Mrs. E. (Oweita) McDonald
Mrs. C.C. (Mona) McNabb
St. John's, Cornwall, Ont.

Mrs. J. (Miriam) Perkins
Knox, Drayton, Ont.

Miss Anne March
Mrs. Pearl Kestle,
Knox, Dutton, Ont.

Mrs. J.D. (Margaret) Black
St. Andrew's- Ross,
Foresters Falls, Ont.

Mrs. Margaret Adams
Haney, B.C.

Mrs. Ellen Lemay
Miss Sybella Fraser
Mrs. Alice Donaldson
St. Paul's, Hawkesbury, Ont.

Mrs. Gertrude Thomson
Mrs. Margaurete Cook
Innerkip, Ont.

Miss Edith Colvin
St. Paul's, Kemptville, Ont.

Miss Marjorie P. McKee
Elmwood Ave., London, Ont.

Mrs. Lillian Cobey
Knox, Morrisburg, Ont.

Mrs. Maud Kerr
Ormstown, Que.

Mrs. G. (Christena) Clickner
St. Andrew's, Puce, Ont.

Mrs. H. M. (Flora Ann) Coulter
Knox, St. Catharines, Ont.

Mrs. Marjorie Ann Green
Parkview, Saskatoon, Sk.

Mrs. Mabel V. Thompson
St. Andrews, Strathroy, Ont.

Mrs. J. B. (Peggy) Davidson
Calvin, Toronto, Ont.

Mrs. Minetta Cassie
St. Andrew's-Chalmers,
Uxbridge, Ont.

Mrs. (J.O.) Nan Wilhelm
Weston, Ont.

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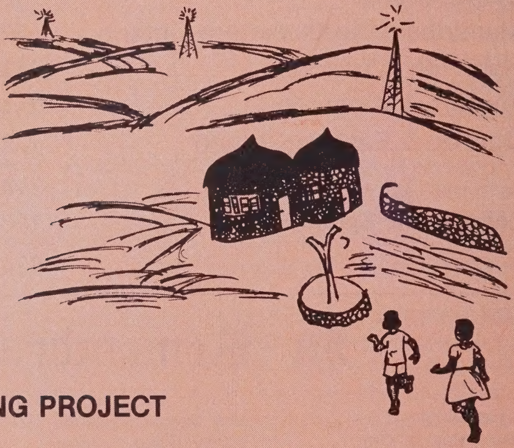
"Help us communicate!"



1983
SUMMER SHARING PROJECT

Each year at Camps and Vacation Schools children and youth of The Presbyterian Church in Canada are encouraged to learn about and share in the mission of the Church around the world. This year's offering project will be assisting the people of Lesotho to establish a radio link between many of the isolated areas in that country.

Help the People of Lesotho BUILD A COMMUNICATION TOWER FOR THE BASOTHO PEOPLE

A packet of background materials, suggestions for resources and activities will be available early in the new year. This packet will help you to plan for an interesting programme of education for mission.

Order now from: *National Secretary for Children's and Teenage Work,*
Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.
by April 1st.

MAY 1983

GLAD TIDINGS

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CREDITS

Photos: Cover - Bill Bodden

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ISABELLE MURRAY
CIRCULATION MANAGER

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Rembering Mother

by Mia Winniawski

In the following article, reprinted with permission from *Ripples*, Mia Winniawski shares some memories of her mother and tells how her mother's faith and philosophy of life has become clearer to Mia over the years. *Ripples*, the Albert Synodical Newsletter, is edited by Norma Proudfoot.

The theme 'helping someone into the pool' is found in John 5:2-9, a very appropriate passage to read as we 'remember Mother' at this time of year.

It is only in recent years that I often remember and now grasp the meaning of what my Mother meant when she used certain phrases or certain proverbs in guiding my upbringing. Not that I did not hear or understand what she said at the time, but I often had the impression that she exaggerated or put too much emphasis on a seemingly small thing. I know better now. She did not point things out to be a 'know-it-all' but, being more experienced, tried to pass on simple truths to enlighten me - *to help me into the pool.*

My Mother, a widow of forty, was basically a happy person - not that she didn't have her share of trials and tribulations. But, with faith and a golden humour, as we say at home, she mastered all situations in life. She was a great person, very plain and simple, but with a strong faith.

Long after I had finished two Psychology courses at the University of Alberta, I read a book about the fabulous things your mind can do if you have faith. That book said we should begin to think from the standpoint of eternal truths and principles of life and not from the standpoint of fear, ignorance and superstition. I recalled sayings my Mother used - plain, well-known and true. My Mother had within her that truth and faith.

Mother said we should not envy people, we should rather try to do good as much as possible. We should use our talents to help whenever and wherever we can.

Not too long ago I had a very sad and shocking experience. I thought I had just reached the end of the road. But I remembered what my Mother used to say in such situations: "when the troubles seem to mount, don't sink in despair - God is around." (translated) She also used to sing a beautiful hymn, "Lord take my hands and lead me..."

The problem with some of us over-qualified, over-educated people today is often that we think we are so efficient, so clever and crafty that we don't need a leader. We must rely on the 'Amazing Grace' like Mother did. That's why she could do so much for so many, bless her heart. As so many parents do, she *helped me into the pool.* ■

North of Sixty

The Rev. Les Barclay and his wife Mildred arrived in Yellowknife in October 1981 to begin their ministry to the North West.

In this introductory article, Les describes the land and the people. We anticipate hearing more in the future on how the Barclays meet the challenges - north of 60.

by Les Barclay

What a pleasure it is to have an opportunity of introducing you to this mission field - the Northwest Territories. If this is your first encounter, you may find your credulity stretched to the limit, because the dimensions of the Northwest Territories can be staggering. So, as we begin our adventure, please be prepared for some surprises.

On the western side, the Northwest Territories meets the border of the Yukon Territory, tracing a line which roughly follows the Mackenzie Mountains. The southern boundary stretches across Manitoba, Saskatchewan, Alberta and part of British Columbia. To the east it proceeds above northern Quebec and Ungava Bay, and then turns north and continues to the very top of Ellesmere Island. This represents a total area of 1.3 million square miles, or approximately one-third the total area of Canada. To put it another way, this mission field is just about the same size as India, or 13 times larger than West Germany. In all this vast land there is a population of something like 46,000 people, giving an average of about 28 square miles per person! How does that compare with any large city in Canada?

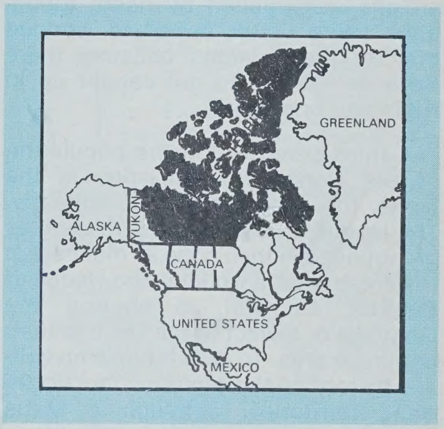
The population breaks down into four main groups:- 15,500 Inuit (Eskimo); 8,500 Dene (Indian); 4,500 Metis, and 17,500 people of other extractions.

You will see at once that, with no common language, communication has to be a problem. Among the Dene there are seven different tribes, each with its own language or dialect. The root language was Athapaskan, so that some tribes can have basic, limited communication, while others have difficulty understanding, or are not able to understand, the language of their brothers from distant places. The word "dene" means "the people," which carries within it the meaning "the people of the land." This was chosen to be the representative word for the tribes in the Northwest Territories because "dene," or a word of similar sound, is common to all their tongues.

Now, the numerically larger group of Native people in the Northwest Territories, the Inuit, also have their own language and local dialects, but with no connection whatsoever to Athapaskan. The Inuit of our north share a common language background with those of Greenland, Russia and Alaska; naturally, there are variations in dialect from place to place. It is interesting to discover that the word "Inuit" also means "the people."

Anthropologists are convinced that the early ancestors of both the Dene and the Inuit came across the Bering land-bridge from Asia to North America in pre-historic times. It is believed that the ancestors of the Dene may have begun to inhabit this area as long ago as 25,000 to 30,000 years, moving gradually south through forested areas and along river valleys until they reached the Mackenzie River. No one seems to know why this migration stopped six to eight thousand years ago.

At about that time the ancestors of the Inuit began their migration across the land-bridge and settled along the coast of what is now Alaska. They did not move into this area until around 2500 B.C. They made their settlements above the treeline, being experts in survival in the northern environment, although a few Inuit camps have been identified as far south as the northern shore of Great Slave Lake. They also ranged eastward across the Northwest Territories, and finally swung northward again into Greenland.



The last migration into our north took place perhaps as recently as 1,000 years ago. These were the Thule Eskimoes, the direct ancestors of our present day Inuit, who were a very sophisticated people. They brought with them two types of boats - the "umiak," a kind of whaling boat, and the familiar "kayak," used for hunting sea mammals - and dogs, the ancestors of our Eskimo Dog. A project has been carried on in Yellowknife for several years at the Bowspringer Kennels, as part of the Eskimo Dog Research Foundation, to produce once again and to preserve the strain of the original Eskimo Dog.

It is an interesting quirk of history that the Dene, who became so skillful in the handling of dog teams, had seldom used dogs for pulling-power before the arrival of Europeans. They certainly had domesticated dogs, but they were generally small and kept mainly for hunting. Toboggans and sleighs were pulled by hand; toboggans being better suited to wooded country than sleighs because there were no runners to get caught up in roots and branches.

A third group within the population of the Northwest Territories is the Metis, the people of mixed ancestry. The language problem is perhaps less pronounced in their case as most seem to have at least a working knowledge of English, as well as sharing the language or dialect of the Dene in their particular area. To date there is no written history of the Metis in the Northwest Territories, although a Metis Historical Society has been established in recent years to undertake the task. A photographic portrayal of the Metis heritage in the North was published in 1976, but with no intention of being an exhaustive study.

The fourth group in the population is the usual conglomeration of people whose primary language is English, French, or that of a central European country. This is particularly true in the larger communities such as Frobisher Bay, Inuvik and Yellowknife. The latter city also has a representative population of Chinese and Vietnamese people. One wonders how it came about, in view of the severe climate, that so many Vietnamese families ended up in Yellowknife. The answer may be, at least in part, that when faced with having to flee in search of freedom, the rigours of an unknown climate are of little consequence. One of the highlights of Yellowknife's social life is the celebration of the Vietnamese New Year, when the Vietnamese families organize a community dinner. Their celebration, so they tell us, is a combination of Christmas Day, New Year's Day, and everyone's birthday. It gives them a sense of unity with the nearly one million Vietnamese across the world who, like themselves, fled from their home-land before the Communist take-over.

It can be seen, then, that in an area with such a diversity of languages, not only communication, but education, the administration of justice and the exercise of local government are all even more complex than in many areas of Canada which use the two official languages. The government of the Northwest Territories maintains an Indigenous Language Development Committee which administers funds to support communities and groups in their endeavours to preserve the original languages of the North, and to develop bi-lingual programmes.

The Government of the Northwest Territories consists of 22 members, representing 22 electoral districts. There is a move afoot at present to realign some boundaries, and to develop 25 electoral districts rather than 22. The Electoral District Boundaries Commission has planned hearings to be held all across the Northwest Territories during the next few months, to determine public opinion on the matter.

The electoral representatives, about half of whom are Inuit, are constituted in the Legislative Assembly as the Council of the Northwest Territories, similar in some ways to a Provincial Legislature, but with distinct differences. For example - there is no Premier, no "loyal opposition," and no

Yellowknife, NWT

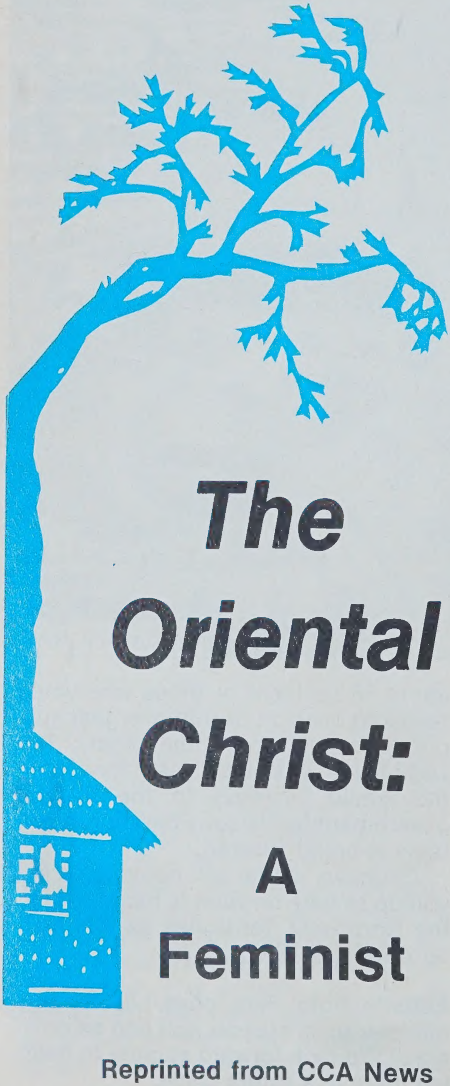
party politics as such. The Head of Government is the Commissioner - a long-time resident of the Northwest Territories appointed to the position by the Federal government.

In 1982 a plebiscite was held to determine the opinion of residents concerning a proposed division of the Northwest Territories. This was concerned with the creation of a new territory in the eastern part of the existing Northwest Territories. No guidelines were given; no dividing line was suggested; the simple question was posed as to whether the voters would favour a division. The result indicated that about 56 per cent of those who voted favoured division, with the largest support coming from the east. The Legislative Assembly then forwarded the whole business to the Federal government for its consideration, and a reply is being awaited.

The news media will no doubt bring you up to date on what is happening in the Northwest Territories as this matter develops. ■

Editor's Note: How does Les Barclay minister in an area so vast and so complex? We look forward eagerly to hearing more in a future issue.

The POWER of words



The Oriental Christ: A Feminist

Reprinted from CCA News

"THE Christ, who, born of a woman, is himself a woman in man, is still waiting to be recognized." So wrote Keshub Chandra Sen, the Bengal reformer.

Unfortunately, down the ages the Western image of Christ has stressed either the "woman" or the "man" angle alone. Western paintings have portrayed a sickeningly sweet Christ, projecting the feminine as "sugar and spice and everything nice". Western writings, on the other hand, have capitalized on the maleness of Christ as a basis for propagating the "machismo" attitude of Christianity.

What has not yet been widely discovered or properly appreciated is the Oriental integration of "woman in man" - how the whole Christ is more than His maleness, how He accepts unabashedly the feminine role, how He uses images that are not offensive to nor exclusive of women.

It takes a new reading of the Gospel to see the manifestation of this wholeness. From beginning to the end, the prominence of women shines in the entire Gospel according to St. Luke. In 19 instances, women are mentioned: eight proper names (Elizabeth, Mary, Anna, Joanna, Susanna, Martha, Mary Magdalene and Mary, the mother of James) two parables (woman and the lost coin; the widow and the judge), and other individuals and groups of women (Simon's mother-in-law, widow of Nain, woman with alabaster jar of perfume, women who accompanied Jesus, Jairus' daughter, widow at the Temple, woman in the courtyard, women of Jerusalem, women who followed Jesus to the Cross).

The keynote is struck with young Mary's emphatic proclamation of the liberation of the downtrodden and the fall of the mighty. What more feminist stance could there be than an unshaken confidence in the power of woman to partake a redemption and an acknowledgement of her right to be honoured for doing so?

The varied nuances of womanhood are touched upon. The aging Anna is rewarded for her fidelity. Peter's mother-in-law is healed physically and psychologically with the recognition of her usefulness. The widow of Nain is consoled and given back her son.

Then comes the anointing of Christ by a woman who pours perfume from an alabaster jar. He praises her for loving much, notwithstanding raised eyebrows and ugly whispers.

Throughout His missionary journeys there are women like Joanna and Susanna who give financial support and actively participate in the ministry, a radical departure from the homebody type, chained to the hearth.

While the traditional role of a busy housekeeper (Martha) is duly appreciated, Christ in no uncertain terms praises Mary Magdalene. Here is a recognition of a mature partnership of equals.

Women's generosity (widow's offering), forthrightness (woman who accused Peter), and courageous loyalty (women of Jerusalem) are also lauded.

In the Gospel according to St. John, we see how Christ engages in a stimulating conversation with the Samaritan woman breaking all taboos and makes of her the first apostle to the Gentiles. Setting aside the double standard of the Mosaic law, He rescues the woman caught in adultery and establishes an egalitarian morality. In spite of a past of being possessed by seven devils, Mary Magdalene becomes a privileged associate, entrusted with the mission to spread the good news of the resurrection.

The images used by Christ to describe Himself in the Johannine account are not sexist: streams of living water, light of the world, gate, way, truth, vine. Even the parable of the Good Shepherd speaks of the feminine tasks of caring, nurturing, healing. There is much tenderness, a compassion that cannot be missed. Always it is the act of giving life, improving its quality, increasing its depth.

> Here is a strikingly feminine analogy: When a woman is in travail, she has sorrow, because her hour has come, but when she is delivered of the child, she no longer remembers the anguish for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice and no one will take your joy from you.
>
> (Jn.16:21 ff)

St. Matthew also quotes Christ expressing Himself in female images: "How often would I have gathered your children together as a hen gathers her brood under her wings and you would not." (Mat.23:37 ff)

In short, there definitely is no downgrading of the womanly. Male chauvinism in Christian tradition is not the work of the Christ. As a matter of fact, it is the antithesis. The domination of man over woman is but the perpetuation of the Fall. The coming of Christ has brought about the reversion of this distortion in human relations. Instead of slavery, Christ has witnessed to a respectful and loving equality. "In Him, He made all things new."

It is a stale, false, and dead Christ that we carry, if we do not truly live His way of integrating both the "masculine" and the "feminine". Such is the way of Christian liberation. There is no other. ■

Called to Serve

by Janie Goodwin

How many of you have been members of the Presbyterian Church for 25 years or more? To you I owe a big vote of thanks. People like you across Canada are largely responsible for my being the Christian Education Coordinator for St. David's Church in Kelowna. Let me explain.

When I was 6 years old my family moved to Richmond, B.C. At that time the Presbyterian Church was a small group of people meeting in a local school. With support from the General Assembly Budget, Richmond became an extension charge and eventually was recognized as a congregation. I grew up in the Richmond Church where I was allowed to question, experiment, make mistakes and try again.

In my late teens, I was sent as a youth observer to the General Assembly in Toronto. That was a real eye opener for me. I had no idea that the Church was involved in so many areas, both in Canada and overseas. At the Assembly I met other youth observers and members of the National Young People's body. I returned to B.C. determined to organize some kind of youth activity, both in Richmond and in our Synod.

Two years later I was the B.C. representative on the national youth body. Because of the General Assembly's interest in Youth Ministry many of us from across Canada have had a chance to meet each other, attend meetings and see our Church as it acts through boards and committees.

In 1974 the Board of World Mission appointed me as a summer student to work at Anishinabe, one of our Ministries to Native Peoples in Winnipeg. The summer student programme is supported through givings to the General Assembly budget. Students are given a chance to serve the Church in various ways - from preaching to camp leadership to leading vacation schools. While in Winnipeg I lived at Flora House, an Inner City Ministry.

Athalie Read was the deaconess there at that time and, when I was not busy at Anishinabe, I assisted her with the Children's Clubs that met at Flora House.

Janie E. Goodwin is Christian Education Coordinator at St. David's Church, Kelowna, B.C. She is a former kindergarten teacher and a graduate of Ewart College and the Ontario Institute for Studies in Education (OISE). Janie worked for three years in Youth Ministry with three Presbyterian churches in New Westminster, B.C. and is a member of the Administrative Council. This article is a Thankoffering Address she gave last November in Penticton, B.C.

The following summer my brother Doug and I were part of a singing Evangelism group which sang in parks, malls, churches and hospitals throughout B.C. and Alberta. Again, the funding for the project came from the General Assembly Budget, this time through the Board of Congregational Life. Two years later in 1977 I directed a similar team in the Atlantic provinces.

After I had taught Kindergarten for two years I decided to go into full-time Church work. I needed Christian Education training and so I applied to go to Ewart College, one of four colleges that are supported through our givings to the General Assembly budget. While at Ewart studying Church Doctrine, Christian Education and Biblical studies, I was also able to attend the Ontario Institute for Studies in Education (OISE) and received a Master's degree in Education.

I have had so many opportunities, so many valuable experiences, all made possible because people gave generously to the work of the Presbyterian Church in Canada.

At the present time I am a member of our Church's Administrative Council which deals with the financial business of the Church. As I attend meetings and read the reports I am becoming increasingly aware of the programmes that must be cut and the new endeavours that are put on hold because givings have not kept pace with inflation. Some of the programmes which have influenced my life and the lives of many other young people have had to be dropped. New subdivisions and entire towns are being built where there could be a Presbyterian Church if we but had the money to begin an extension charge.

When you give to the General Assembly Budget you are not giving to an office building in Don Mills. The money you give to the budget is building churches, educating young people, ministering in countries overseas and operating missions here at home.

Most of you have never met me and yet your generosity, your desire to support the work of the Presbyterian branch of Christ's church, has provided the opportunities for me to follow the path that I have.

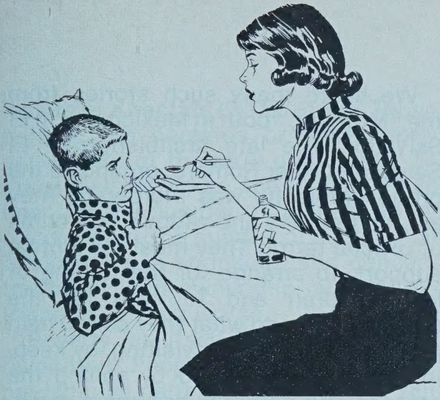
I would like to thank you for your support and urge you to continue to give to the budget so that together we might provide opportunities for others to become active members of the Presbyterian Church in Canada. ■

The Ministry of Mothering

by Rosemary Doran

This is the *age of ministry* and not just in the professional sense - lots of lay people are recognized as having a special calling. One American church recognizes the ministry of a handicapped member who operates the church elevator. It is his way of ministering with others. So I sometimes feel sort of inadequate. I mean, what's so special about me? I was pondering this the other day and grumbling a bit about it to God when He said "But I called you to be a mother!" Well, that really set me back on my heels. After all, St. Paul didn't list mothering when he talked about callings in Ephesians 4. Maybe God knew something St. Paul didn't?

I began to think about it and the more I thought, the more excited I became. Yes, I really do have a ministry, a calling from God to bring up my children - His little ones - in "the nurture and admonition of the Lord." I used to hear that phrase in the baptismal service when I was a child and thought how solemn it sounded and wondered what it meant. Now I know.

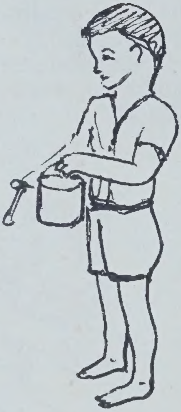


It means healing the knees and trying to heal the hearts. It means saying "No, you can't" and living with sulks. It means being called the squarest mother on the block and acknowledging that you probably grew up in the Ark with Noah. It means turning a deaf ear to "But everyone else does it" and discovering with delight that everyone else actually doesn't. It means finding the time when there doesn't seem to be a spare minute in the day. It means saying "Go ahead and try," knowing that your heart will be in your mouth until they get back home. It means cherishing weird pieces of pottery and oddly-carved wood on your best coffee table and never throwing out a piece of artwork. It means living with scowls and hugs, tantrums and smiles. It means teaching responsibilities as well as rights. It means answering a thousand and one questions - the same one thousand and one questions you answered yesterday. It means putting together the pieces of a broken world. It means saying for the umpteenth time "Do you mind if *I* use the phone for a while?" It means laughing at "knock, knock, who's there?" jokes and pretending you like breakfast in bed. It means saying "I love you" in every word and gesture and never growing weary.

You know, I just realised I've been almost twenty years in this ministry. Do I wish God had called me to something else? Sure I do - sometimes! There are days when I think I'd make a fantastic missionary or nurse or teacher - or elevator operator! - or anything but a mother. Only God didn't designate me for those jobs so I try to do the best I can where I am. There is great joy in my heart as I contemplate the children whom God has entrusted to my care.

Thank you, Lord, for the ministry of mothering. Help me to do a better job of it. ■

Growing Up Too Soon



by Geoffrey Johnston

We met them first in Mexico City, four women from the "*Mothers of Oscar Romero*" sitting in an ancient hotel room telling of their work. The one across from me was a handsome *mestizo* woman in her thirties. Her husband had been a leader in the El Salvador sugar union, and in 1977-1978 spent six months in jail for leading a strike. In 1980 the security forces took him from the house when his wife was well in her third pregnancy. When she inquired about him, the Government denied all knowledge, and she read about his death in the newspapers. Resisting arrest said the authorities, but she could tell by the body he had been murdered.

We heard many such stories from the "Mothers," both in Mexico and in El Salvador. The late archbishop of El Salvador, Oscar Romero, organized the group before he was murdered. They are the mothers and widows of victims of official terror. They meet for mutual support, to arrange for the finding of lost children and to care for the orphans. They do what they can to help political prisoners, by visiting, by keeping track of them, and by selling the crosses and belts the prisoners make. They document and publicize the steady flow of disappearances and murders. In El Salvador they meet in the courtyard of the Archbishop's offices, to chat, to mind each other's children, to share a plain but ample lunch, to clip the newspapers and to receive complaints. When I was there a woman came in to report the disappearance of her brother. One of the mothers sat down at the typewriter to fill out the form. Such things have become routine for them.

Casualties are routine in any war, but these are civilian deaths, victims of a deliberate tactic in the hands of a society fighting for its life.

In a sense the problem goes back to the Conquest of Central America. The young men that marched with Cortes were surplus aristocrats, people with ambition and few prospects at home.

They did not come to the new world to cut a homestead out of the forest, but to establish themselves in the feudal style to which they had become accustomed. Thus, for the Indians who survived, the Conquest merely substituted one aristocracy for another. The pattern has persisted ever since; Central America is a land of few rich and many poor. In El Salvador, in 1971, 30% of the rural population held no land at all, and another 35% held less than a hectare (2-1/2 acres). Those holding ten hectares or more represented 5% of the farm population. To make matters worse, the tendency has been for the number of landless to increase, while the number of substantial landholders is shrinking. The concentration of land ownership, already extreme, is getting worse.

Poverty in itself does not cause revolution. People may simply accept hardship as natural and inevitable. But when hardship is seen as unnatural, the result of a system that can be changed, then people may protest. If authority prevents peaceful change, then people may take to the hills. The root of the Salvadorean civil war is not Communist agitation but the realization by a significant section of the population that misery is not an act of God; it is a human condition that can be changed by human action.

The aristocracy knows what is at stake. They have replied to the revolution with the standard military techniques, and with the systematic use of terror. We usually think of terror as something used by revolutionaries, but the word originated in the French Revolution. *La Terreur*, the Terror was the period when the government sent its opponents to the guillotine. The Salvadoreans are in the same traditions. Most terror is aimed at intellectuals, or peasant leaders or unionists, but the government also uses it in a random sort of way, just to intimidate the population in general. We met one woman whose husband, a tailor, disappeared because one of his customers was suspect. Another woman lost her sister and brother-in-law for no apparent reason at all.

At the moment these 'mothers' survive on charity, on whatever comes to them from abroad and from within the country. But charity is unpalatable to self-respecting people and the mothers have put together their own development project. It comes in three parts, a day care centre, a fund to help the school expenses, and a series of wayside kiosks selling soft drinks and snacks around the city. We spent about an hour with them one afternoon going over the figures, and when it was all over I asked, out of curiosity, how old they were. The oldest was seventy-eight and the youngest was eighteen. But the one that caught my eye was clearly one of the leaders, an attractive, well dressed young woman I would have taken for a student, or at least from a middle class home. But no, she had finished school at Grade Seven and worked in the cane fields. Now she and her mother and her sister are living in the city with two orphaned children. She is twenty-four, the same age as my oldest son.

People grow up too quickly in wartime. Adolescents are few and far between on the streets, for the young men are either in the army or with the *muchachos*, the guerillas. My friend is a widow at twenty-four, living just inside the law, suspect in the eyes of a ruthless government, part of a generation growing up without ever being young. By God's grace their suffering will be redemptive, and the day will dawn when that beautiful country is the heritage, not just of a few, but of all its people.

"God made us to enjoy the glories of his creation, but some people want to keep it all to themselves." (One of the "Mothers") ■

Dr. Johnston has recently returned from a trip to Central America with members of the Presbytery of Montreal. As we go to press discussions are under way to see how the "Mothers" might be supported.

Pentecost Message

by the WCC Presidents (1982)

Read Acts 2: 1-4

We greet you, our sisters and brothers in the fellowship of the World Council of Churches, as together we observe the feast of Pentecost. Each time we celebrate this feast we are reminded of the fact that our churches owe their very existence to the Holy Spirit. However rich or poor, strong or weak they may be, all churches have the source of their life in the Spirit of God who is at work among us.

It is interesting to note that "they were all together in one place" when the gift of the Spirit came. Does this not mean that in order to receive the gifts of the Spirit in their fullness the churches must come together? This is what we have been allowed to experience in the ecumenical movement. As the presidents of the World Council of Churches we want to bear witness to this reality. In the ecumenical movement each tradition brings its treasurers to our common worship and work - the ancient glory of Orthodox liturgy, the joy of Spirit-filled hymns, the biblical depth of devout Protestants, the beauty and order of Anglican worship. More and more also our Roman Catholic brothers and sisters contribute to this common life. In sharing their gifts with one another, the churches have been renewed through the power of the Holy Spirit.

Another facet of the Pentecost story is the account of the disciples going forth from the upper room and beginning to preach in the streets and "at the sound the multitude came together, and they were bewildered because each one heard them speaking in his own language." When God sent the Holy Spirit to dwell among His people, He placed in our hands the task of spreading the Good News of the life, death and resurrection of our Lord Jesus Christ to all the world. It is clear that the disciples did not select certain kinds of people, or place any restrictions on who might hear the Good News. They did not require those who heard the message to be of a particular race or sex or age or nationality. They preached to all, and received all in the same way. Men and women of all cultures and of all human conditions heard their words as Good News for themselves.

This breaking down of the barriers that so often separate people was regarded as an essential aspect of the Gospel, not merely as a result of it. Evangelism involves a call to be incorporated in a new humanity in Christ that includes all kinds of people. Conversion is never merely a religious experience, it is the way in which we become members of that new community where people find their identity in Christ rather than in race, social status or sex. Authentic Christian unity is the fruit of such conversion, the turning of hearts and lives towards God and towards those from whom we are separated.

This overcoming of the divisions which deny our common humanity, this conversion of our total lives, is the work of the Holy Spirit among us. Therefore Pentecost is the ecumenical feast of the church. May we this Pentecost be so filled with the Spirit of power and grace that in every place we may joyously witness to Jesus Christ -the Life of the World.

Pentecost is May 30 in most churches, June 6 in most Eastern Orthodox churches. The six WCC presidents are Ilia 11, catholicos and patriarch of all Georgia, Eastern Orthodox, USSR; A. R. Jiagge, appeals court judge, Reformed, Ghana; José Miguez-Bonino, theologian, Union Theological Seminary, Buenos Aires, Methodist; T. B. Simatupang, president, Indonesian Council of Churches, Reformed; Olof Sundby, archbishop of Uppsala, Lutheran, Sweden; and Cynthia Wedel, psychologist and educator, Anglican; U.S. Honorary president is W. A. Visser't Hooft, who retired at the end of 1966 as the first WCC general secretary. EPS

historia

This year is the 100th Anniversary of the founding of the organization of Lanark and Renfrew Presbyterial. It was organized in Arnprior in 1883 comprising three Auxiliaries -Almonte, Carleton Place and McDonald's Corners. In 1884, four more auxiliaries were added - Arnprior, Ashton, Pakenham and White Lake. In 1914, several missionary groups of Home and Foreign Missions were organized to form the WMS Synodical of Quebec and Eastern Ontario.

Renfrew was organized in 1885 and Dr. Margaret O'Hara was the first missionary designated from this Presbyterial. She served in Medical Missions for 34 years.

NEWS

PRESBYTERIAN CHURCH IN GUATEMALA CELEBRATES CENTENARY

Guatemala (RPS) - "One hundred years of presence" might be the title of the celebrations organized by the Presbyterians in Guatemala last November. It was in November 1882 that the Rev. J.C. Hill arrived in Guatemala; in 1884 the first Presbyterian church was founded; in 1923 the first presbytery met as did the National Synod in 1950 and finally, in 1962, the "National Evangelical Presbyterian Church of Guatemala" was established. During the celebrations the Moderator José C. Carrera referred to the calling of his church to evangelize. Dr. Cecilio Arrastia spoke on "The Bible as theological basis in the local congregation". The Rev. Sergio Ojeda, President of the Association of Reformed and Presbyterian Churches in Latin America (AIPRAL) expressed the greetings and fraternal wishes in the name of his own organization, as well as in the name of the World Alliance of Reformed Churches.

TASTER'S CHOICE FOCUS OF BOYCOTT

The Nestlé Boycott organizers are focussing on Taster's Choice, Nestlé's largest selling product, with a plan to collect thousands of signatures on petitions which will be presented to Nestlé in Geneva in May of 1983. The campaign is an attempt to pressure Nestlé to make the final changes in their infant formula marketing policies to bring them in line with the World Health Organization Code. The WHO Code bans all forms of formula promotion, which has been linked to malnutrition and death among millions of Third World babies. Promotion by companies like Nestlé has led mothers in poor countries to bottle-feed rather than breastfeed, and the combination of impure water and poor sterilization has resulted in severe malnutrition among many of the infants.

David Hallman of the United Church of Canada said that Nestlé has made some improvements to their policies and practices but problems remain. In particular, evidence collected in Indonesia, Malaysia and The Philippines in the fall demonstrated continued wholesale distribution of free samples. Company literature and labels still do not include the information on the risks and hazards of formula feeding as required by the WHO Code.

The World Health Assembly will be reviewing the WHO Code and its implementation in Geneva in May. At that time the Boycott Taster's Choice petitions will be presented to Nestlé. Hallman said that he hopes this will give Nestlé the extra incentive that they apparently need to reflect the Code accurately in policy and practice.

Hallman said that the petition campaign is being co-ordinated through the INFACT Canada office in Toronto and anyone wishing to get copies should contact them.

For further information call
David Hallman,
United Church of Canada
85 St. Clair Ave. E.
Toronto, Ontario M4T 1M8
416-925-5931

Margaret Bennet-Alder,
INFACT Canada
10 Trinity Square
Toronto, Ontario M5G 1B1
416-595-9819
416-488-3368 (Evenings)

SOUTH AFRICAN AND IRISH PRESBYTERIANS DISCUSS RACISM

Dublin (RPS) - The Deputy General Secretary of the Presbyterian Church in South Africa made a three-day visit to Northern Ireland from 14th - 17th January 1983. During his short stay the Rev. Robert Samson met with the Presbyterian Church in Ireland's ad hoc Committee on racism to discuss some of the problems facing South Africa in the area of apartheid.

Mr. Samson said his church was firmly opposed to apartheid and that around one third of its 100,000 members are black. Mr. Samson also told members of the committee that his church had called upon its ministers to celebrate racially mixed marriages if requested.

Links between the South African and Irish Presbyterian Churches have been developing over the last few years. A grant has been given by the Presbyterian Church in Ireland to the multi-racial Federal Theological Seminary in South Africa.

NEXT MODERATOR OF PRESBYTERIAN CHURCH IN IRELAND

Belfast - The next Moderator of the General Assembly of the Presbyterian Church in Ireland will be the Rev. Thomas J. Simpson, Deputy Clerk of the General Assembly and Secretary of the Home Mission, Education and Church Extension.

He was nominated on 1st February by 17 out of 22 presbyteries in Ireland and will take up office in June at the meeting of the General Assembly in Dublin.

Mr. Simpson (58) is a churchman with a concern to promote what is best in the Presbyterian Church's Calvinistic and Reformed tradition. He emphasizes the supremacy of the Word of God in Presbyterianism and believes that the Courts of the Church "are the warp and woof of Presbyterianism and this is where our debate and our decisions must take place".

(PCI Information)

NEW ZEALAND: MAORI MODERATOR OF PRESYTERIAN CHURCH

Wellington (RPS) - History will be made next November when the first Maori to be Moderator of the Presbyterian Church of New Zealand will be installed. He is Mr. Tama Hehe Takao, a dairy farmer from the bay of Plenty and is now studying for the ordained ministry.

Aged 49, he comes from a family of five boys and two girls. Although a bachelor, he has adopted three children in a manner common among the Maori people.

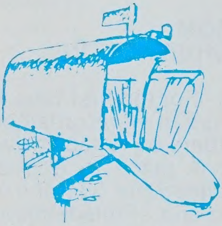
In a moving speech to the 1982 Assembly which elected him Moderator-designate, Mr. Takao said: "We are many people but one nation. We are many people but have one Lord. I believe that integration for us in church and society, in musical terms, is the music of harmony more than unison."

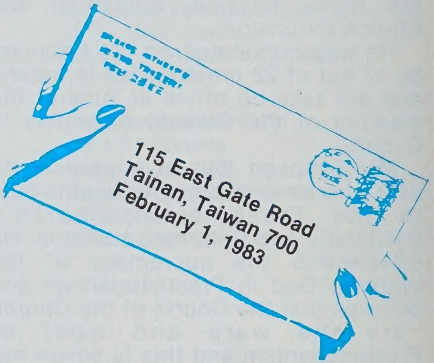
NEWS BRIEFS FROM PRESBYTERIAN CHURCHES IN BRAZIL

Sao Paulo (RPS) - For the first time in Southern Brazil women were ordained and installed as elders by Presbyterian churches. This took place in August 1982 and the churches were "Garden of Olives", Sao Paulo and "Philadelphia" of Campinas, both of the National Federation of Presbyterian Churches.

- The Board of Publications and Communication of the Independent Presbyterian Church of Brazil dedicated its new bookstore on December 10, 1982, with a service of worship. It is located in the heart of metropolitan Sao Paulo and functions on the ground floor of the Christian Education building of the First Independent Presbyterian Church of Sao Paulo. Plans for the future include the importation of theological books in Spanish.
- 14 of the member churches of the Latin American Council of Churches are of the Presbyterian Reformed family, including Presbyterian, Reformed, Congregational and Waldensian churches. Six representatives from these churches were elected to serve on the Executive Committee of the new Council.
- On January 8, 1983, the Presbytery of Jundiai of the National Federation of Presbyterian Churches voted unanimously to petition the next General Assembly (in July 1983) to change the name of the denomination to "The United Presbyterian Church of Brazil". This name is already generally favoured throughout the Church.

Dear friends,





115 East Gate Road
Tainan, Taiwan 700
February 1, 1983

Thank you very much for your interest and prayers this past year and a half that we have been in Canada. It has been a good time for us all. Robert is now an avid reader (grade 4) and Stephanie an eager speller (grade 1). We have all renewed old friendships and God has given us many new ones. Marilyn and I can both say with gratitude, "He restoreth my soul."

I handed in my thesis just two days before leaving Toronto and am happy to say that my advisor, Dr. Richard Longenecker, is happy with it. It still has to be passed by two other professors but I don't anticipate any serious problems.

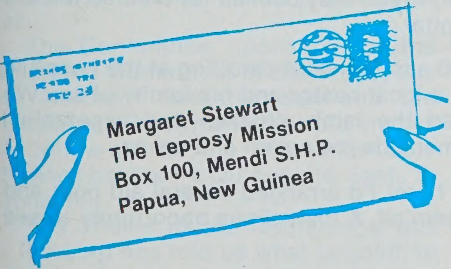
We return to the same place in Taiwan but to a rather different situation. Perhaps the biggest change is that Marilyn will be teaching both children at home, following the Ontario Department of Education Correspondence Course. An English couple who live just across the path from us are also teaching their children by correspondence, so Marilyn and Mandy Adams may be able to team up for some of the classes. We also have to have a Chinese tutor to help Robert and Stephanie re-learn their Chinese - essential for renewing friendships with children there. My assignment is different, too. A Taiwanese minister, Dr. Chen, is now Chaplain in the Tainan Theological College and I will be teaching New Testament. I haven't done that before so I expect it will be a rather hand-to-mouth existence this next term. My goal, though, is to give the students a clear understanding of the books we study, a deep love of the N.T. and an eagerness to share what they know with others. We hear, though, that there are problems in the College. One professor seems to have been suspended by the principal and there is also a shortage of staff.

For thanksgiving and intercession:

1. Thanksgiving for answered prayer: that Marilyn and I feel restored in our "inner man" by God through the love and caring of a number of special friends, and that I completed my studies.
2. Thanksgiving that the Rev. Murray Garvin has been appointed the new Mission Education Secretary and the Rev. Ralph Kendall, the new Secretary for Canada Operations. Please pray for them as they prepare to leave their pastorates and make the transition to their new assignments.
3. That Marilyn will have energy, patience, imagination and a plentiful supply of good humour in the big job of teaching Robert and Stephanie at home.
4. That Robert and Stephanie will soon feel at home again in Taiwan, will do their best to be co-operative in their schooling and will soon be able to pick up the language again, and with it their friendships with Taiwanese children.
5. That God will move to resolve the problems with the College and that Marilyn and I will be able to be instruments of His peace.
   Also for Paul and Mary Beth McLean and little Andrew as they settle into life in Taiwan and full time language study.
6. For me (Ted) as I plan and teach courses in New Testament, that the students will grow in their love for Christ and understanding of His word.

Joy & Peace,

"Ted & Marilyn"



As I look back with thanksgiving for all that happened in 1982, I look forward in expectation to all that lies ahead in 1983. We don't know what tomorrow will bring but I'm thankful for the assurance that wherever I am God is. One of the most important things I've learned from Papua New Guineans and from living in this culture is dependence on God. Nothing is taken for granted. Life is in God's hands. With such an awareness of God's care, life and all within it is seen as a gift. I pray when I return to Canada in September this year, and get "caught up" in my own culture again, that I'll be able to resist the temptations to be distracted and to take things for granted.

This Christmas was an especially happy one for me. I had my Mum with me for almost 5 weeks and what a joy to be together. To have someone from home experience something of my life here has meant a lot.

I met Mum in Madang, a tropical paradise on the coast. We had a super week talking, swimming, snorkelling, walking and enjoying all the tropical fruit and the beautiful vegetation. It was very hot and quite a contrast to the cooler clime in the Highlands.

To introduce Mum to the Southern Highlands, Mendi, and my friends was a thrill. I wish I could send each of you a recording of the delightful expressions and comments of the Papua New Guineans as they met "my Mum" ("ahh..ahh.., em i yanpela! tru, mama bilong yu?").

Our first Saturday in Mendi we had a mumu (traditional way of cooking). The food is placed on leaves, covered with more leaves and hot rocks and then covered with earth and left to cook for 4-5 hours. Hondina and Tame (2 men I work with) and Lee, who chops our firewood each week, did most of the work. The food was placed on banana leaves in the middle of our living room floor and 19 of us (Hondina's and Tame's families) sat around and enjoyed the feast. Mum brought small gifts for everyone and with our Christmas tree, candy canes and other treats it was a celebration of 2 cultures.

Christmas Eve we had a small party for the leprosy patients. We read from Luke and showed pictures of the Christmas story. One of the patients interpreted from Pidgin to the local *tok ples* and prayed. Those who read received a New Testament and everyone received a picture of the Christmas Story (cut from cards). They enjoyed the cakes and candy and the kaukau (sweet potato), kumu (greens) and tinned meat for their Christmas meal, which they cooked for themselves in a little cook house at the back of the hospital.

Christmas Day, after the service at 7:00 a.m. we went carolling at the hospital. There were 14 of us for dinner including a local pastor and his family of six. We had a great time and everyone enjoyed the lamb, chicken and vegetables, cranberry sauce (a special treat) and homemade ice cream and cakes.

I also did some work while Mum was here! I'd arranged several aid post and health centre visits and Mum came to them all. A marvellous opportunity to see life as it is.

Mum and I have always shared a lot but this time together was the most special of all. We grew in our love and understanding of each other and had such a happy time together, learning, enjoying and just being — a truly blessed time.

Love and God bless,

Margaret

* * *

wms highlights

PRESBYTERIAL NEWS

Saskatoon Mini-Conference

Miss Linda Kreklewetz who as theme speaker presented an inspiring, interesting and heart-warming account of her work in Lesotho (Le soo too) where she served as our church's first teacher-missionary in this remote area of Southern Africa, was the highlight of a recent Mini-Conference held at St. Andrew's Church in Saskatoon in mid-February. The naturalness and candidness of this young mathematics teacher endeared her very quickly to all.

The Conference, sponsored by the Missions Committee of the Presbytery of Northern Saskatchewan and the Saskatoon Presbyterial was planned as a follow-up to the Women's Conference held at Ft. Qu'Appelle, Sask. in June '82.

The *Theme* of the Conference was "The Lord has told us what is good: to do what is just, to show constant love, and to live in humble fellowship with our God." (Micah 6:8)

More than forty-five persons attended the Conference which opened Friday evening and continued all day Saturday. The event included: Worship led by Mary Findlay of Swift Current, Synodical President; and Workshops on 'Cults and Sects,' 'Dialogue with Linda,' 'Interpreting mission in the local congregation' and 'Peace and Disarmament.' Music leaders were Mrs. Gwen Belyk and Mrs. Lorraine Pocha, Saskatoon.

West Toronto

The 69th Annual Meeting of West Toronto Presbyterial was held at Weston Church on February 23, 1983. Mrs. Doris Murdoch, President opened the meeting. Mrs. D. Heath welcomed all.

Mrs. June Stevenson, Editor of the Glad Tidings, was the Guest Speaker for the afternoon session. She explained the purpose of the magazine and described the editing, printing and mailing process.

Evening speaker was Dr. Ian Rennie, Academic Dean of Faculty, Ontario Theological Seminary. His theme was "Behold I make all things new." Dr. Rennie commented how the W.M.S. is involved without question in the growth of the Church around the world.

An Honorary Membership was presented to Mrs. Jean Murchison through Mrs. Gladys Lane as Mrs. Murchison had left earlier.

Mrs. Parish, President of Council installed the Officers for the year 1983 and Mrs. Murdoch turned the meeting over to Mrs. Elizabeth Hayes, the incoming President.

Ottawa

Ottawa Presbyterial was blessed with a mild, sunny winter's day for its Annual Meeting, held on February 12th in Knox Presbyterian Church, Ottawa. There were 98 ladies in attendance.

Jean McKibbon, President of Ottawa Presbyterial, constituted the meeting with prayer. Devotions were led by Grace Garceau, and singing by Eunice Schrader with Isabel Johnson at the piano.

The reports indicated that the year 1982 had been a good one in every way.

Mary MacKenzie, member of Council Executive, introduced the special speaker, Eileen Parish, President of Council. Mrs. Parish gave an interesting and lively travelogue of her visit to Japan, Taiwan and Korea, illustrated by slides.

Among other guests introduced were the Rev. and Mrs. Glen Davis, and Dr. and Mrs. Malcolm McCuaig. Joan Sampson, President, Quebec and Eastern Ontario Synodical, installed the officers for 1983.

At the close of the afternoon session Dr. McCuaig presided over a communion service held in the sanctuary, and music was provided by Knox Junior Choir under the direction of Mrs. D. Hawkins, organist.

Brandon

The Annual Meeting of Brandon Presbyterial was held February 9th in conjunction with Presbytery. The theme was "Unity - Freedom and Involvement through Christian Love" (I Corinthians 12:12-27 and I John 4:12). After registration and coffee there was a combined service of Holy Communion conducted by the Rev. R. Kunzelman.

President Eleanor Irving constituted the meeting with prayer. Reports were read and adopted.

Miss Lorna Cameron, Area Educational Consultant, conducted a workshop "All of you are Christ's body and each one is a part of it". Devotions were led by Miss Davies, Mrs. Brydges and Mrs. McDonald of Portage La Prairie.

Hamilton

The well-attended annual meeting of the Hamilton Presbyterial was held in Southgate Church on February 19, with Mrs. Jean Laing presiding. The morning session opened with the sacrament of Holy Communion conducted by the Rev. S. Reid Thompson, assisted by the Rev. Judith Green.

Mrs. Ella Cummings, president of the Jean Bailey Auxiliary, extended a welcome. The guest speaker, Miss Beatrice Scott, spoke and showed slides of her trip to Israel.

The Rev. Judith Green led a singsong and Mrs. Dawn Crawford conducted the "In Memoriam."

Miss Evelyn Murdoch, A.E.C., led in a worship experience with several women taking part in a skit on the theme "Help My Unbelief."

The officers for 1983 were installed by Miss Scott and Mrs. Helen Billiald, the new president, took charge of the remainder of the session.

An inspiring closing worship, based on "Walking with Jesus" was given by Mrs. Mabel McCutcheon. Special music was provided by a ladies' quartette from Southgate choir with Mrs. Delores Jarvis at the organ.

Waterloo-Wellington

Mrs. J. Griesbach was elected President when Waterloo-Wellington Presbyterial met in St. Andrew's Church, Guelph on February 14th. Approximately one hundred members were present. Mrs. Wm. Barker, President, opened with prayer and Mrs. James St. Marie of St. Andrews, Kitchener conducted the devotions. Mrs. Fountain welcomed all to St. Andrews Church. Reports were discussed and accepted. Mrs. Vera Richardson, President of Synodical brought greetings. The "In Memoriam" was by Mrs. R. Pierce of St. Andrews, Fergus. Mrs. Gertrude Noble of Palmerston was in charge of the election of officers.

The afternoon session opened with a sing song conducted by Mrs. Lasby who then introduced Miss Tori Bennett, Area Educational Consultant, and Miss Barbara Woodruff, Adult Programme Secretary, workshop leaders.

Mrs. Barker, retiring President, was presented with an Honorary Life Membership by Mrs. Noble, following which Mrs. Mary Toth of Acton presented her mother's (Mrs. Gordon Cleghorn) membership pin and bar.

Dr. Darch, minister of St. Andrew's, installed the officers.

Brampton

The 17th Annual Meeting of Brampton Presbyterial was held February 17, at Burns' Church, Erin, Ontario. The President, Mrs. Isabelle McClure, opened with prayer and spoke on the theme "New Challenge for a New Age." Mrs. Jackson, Hillsburgh, led devotions reading from Mark 16:12-20. Offering was received by the Grand Valley ladies with Mrs. Black giving the prayer of dedication.

Following reports a questionnaire and discussion was led by Miss Tori Bennett, A.E.C., and Mrs. Bower, Adult Secretary. The ladies were asked to review their past experience with WMS and how or if their programs, outreach, service had changed in 1982. Then they were asked to consider and make challenging plans for 1983.

Mrs. E. Young, Orangeville, showed two Window Pictorials made for the World Council of Churches in July 1983.

The History Book was on display and Mrs. Bishop, Literature Secretary had a varied assortment of books and pamphlets for sale.

Evening devotions were led by Tori Bennett, using materials for C.G.I.T. groups. Guest speaker, Mrs. Eileen Parish, was introduced by Mrs. F. Weber, Honorary President.

Mrs. Vera Richardson, Synodical President, installed the 1983 Executive. Closing worship was conducted by the Rev. Ian McPherson, Norval, who chose John 13:3-21 for a brief meditation on meeting Jesus as the disciples had.

Calgary-MacLeod

"Arise and be Doing" was the theme of the day when approximately 100 ladies gathered at Grace Church, Calgary on February 12 for the annual meeting of the Calgary-MacLeod Presbyterial.

The programme commenced with a worship service held in Grace chapel, conducted by Miss Terri-Lee Hamilton, with a solo by Miss Lois Snider.

Mrs. June Stephen, President, welcomed all and greetings were heard from the Rev. J. Stewart, minister of Grace Church, bringing greetings from the church and from Presbytery, and from Mrs. Ruth Richards on behalf of Synodical.

Events of the day included a most informative "Mini-music" workshop led by Lois Snider, A.E.C., reports of the secretaries in the form of interesting display stations and oral reports; and a service of remembrance led by Mrs. Alberta McCallum.

The highlight of the day was the message given by guest speaker, Dr. Ruby Walker. Ruby spoke of her experiences and the people she has met during her years of working for the church in rural Alberta.

The afternoon program closed with the installation of officers for 1983 led by Mrs. J. Stewart, followed by prayer.

Superior

The 69th Annual Meeting of Superior Presbyterial was held February 11th in St. Andrew's Church, Thunder Bay, with Mrs. Signe Mackay, President, welcoming all present.

Registration was in charge of Mrs. Rena France and Mrs. Sylvia Hollingsworth. The afternoon session opened with the President's welcome and Constitution of Meeting, and announcing the Theme - "Put out into deep water and let down your nets for the catch" - (Luke 5: 4). The President closed with the Prayer of Francis of Assisi, followed with the aim and purpose of the WMS repeated in unison.

Mrs. Mildred Macdonald and Mrs. Mary Bakke were in charge of the opening worship service.

Nominating Committee report was given by Mrs. Margaret Johnston and accepted by Mrs. Gladys McDougall, who declared Officers elected as listed.

Mrs. Helen Douglas read scripture for the Memorial Service. Printed Departmental reports were reviewed, and each secretary read an imaginative poem about her particular department. Treasurer's report was reviewed by Mrs. Rachael Gammond and Literature by Mrs. Nancy Murray.

Highlights of the day included a sing-song after supper with Mrs. Margaret Johnston at the piano; guest speaker Mrs. Pat McGaffigan (the former Pat Pooler) who spoke of her work in Kathmandu, Nepal.

Brockville

The Rev. Martyn Thomas of the Canadian Bible Society was guest speaker at the Annual meeting of the Brockville Presbyterial in Spencerville, Ontario. A film on the people of the Pacific Islands was followed with praise for the Bible witness there. Rev. Thomas related that, as Jesus, God's living word, calmed the fears of His disciples in a storm-tossed boat, so He brings comfort to people today. God's word, the Bible, has given understanding, wisdom, love and peace to the Pacific Island people, changing social conditions there. Bibles and basic Bible readers are delivered to people in their language by airplane and by the Russel family on the boat 'Day Spring 3'.

Mrs. Robert Ledgerwood and Mrs. Donald Wilson led in worship based on the theme 'Enter to worship, serve in peace'. Scripture from 2 Peter 3:13-18 gave inspiration for a new year. Literature Secretary, Mrs. James Purcell highly recommended many books from the three book displays. The special talents of Mrs. D. Mawhinney, soloist, Mrs. Newton Reid and Mrs. James Purcell, pianists, were enjoyed.

President, Mrs. Douglas Hunter conducted the business. Following reports, Miss Margaret Boyd, Area Educational Consultant, installed the officiers for 1983. President for 1983, Mrs. Larry Cowper closed the meeting with thoughts and prayers for the future of the Society.

LOCAL GROUP EVENTS

A Group That Is Different

'Yes, I like it here - but somehow there is something missing - and I think what I really miss the most is my WMS Group' were words heard at St. Andrew's Presbyterian Home shortly after the opening in 1961 in Montreal.

So it was that two members from the Montreal Presbyterial met with the residents and soon a WMS Group was formed. Officers were found among the residents during the opening years but in time it became necessary that leadership come from outside sources. For the past 12 years (and here we beg pardon for not adhering to the Constitution!) - the office of President and Secretary has been held by Miss Jean Ferguson - that of Vice-President and Treasurer by Mrs. Olga Norton, assisted by a resident, Miss Jean Wighton.

Of the ten meetings per year the members have their own program for six, while four are taken by visiting groups.

Attendance is excellent - interest is keen - regular contact is made with Prayer Partners - some subscribe to Glad Tidings - offerings are good and very regular - and only recently it was a real joy to hear these ladies (ranging in age from 75 to 100 years) singing 'THIS IS THE DAY' followed by the Study on Papua New Guinea, thus giving opportunity to learn more of the work of their own Margaret Stewart.

Highlights from Montreal Presbyterial Annual and News from Council Annual are received with keen interest -while their readiness to participate in the 'World Day of Prayer' Service is an encouragement to their leadership.

These ladies welcome visitors so if you are in the area, drop in and say 'Hello' to fellow-workers at St. Andrew's Presbyterian Homes in Montreal.

Doris Blaise

St. Andrew's Presbyterian Homes, Montreal - Very Special Congratulations go to Mrs. Eliza Morrison whose 100th Birthday is April 6th, 1983.

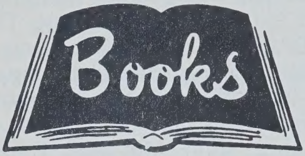
A keen interest in people, a good sense of humour, regular attendance at Sunday Services and W.M.S. Meetings, plus a readiness to encourage friends and workers on every occasion, have endeared her to all who know her.

So, congratulations and blessings on you, Mrs. Morrison.

What is Mission?

What is mission? I am asked,
Mission is the Christian's task.
a prayer for the soul that's searching,
a shirt for the one in need,
a cup of tea for the lonely
This is mission indeed.

Flora Cleghorn.



Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

WOMEN LIKE US

by Maggie Mason
Published by Word Books
136 pages *$5.75*

Women Like Us is a study of fifteen Bible women such as Abigail, Elizabeth and Priscilla. Put yourself in their places. How would you have reacted? How would you react today?

Each chapter contains all the Biblical references to the character under study, her story and those people whose lives affected hers.

Included are pertinent, thought provoking questions which enable you to read between the lines, to assess this individual's character and place yourself in her situation.

Women Like Us is an excellent source of material for a series of group discussions about favorite Bible women, and an opportunity to learn more about yourself.

Dorothy Shelton

CARING ENOUGH TO FORGIVE/ CARING ENOUGH NOT TO FORGIVE

by David Augsburger
Published by Herald Press
173 pages *$5.95*

David Augsburger, in his book *Caring Enough to Forgive/Caring Enough Not to Forgive,* suggests that the Christian community has lost its ability to understand and to be part of true forgiveness. He says that we have developed it into a private piety between God and the individual, among other things, and that we have lost the understanding of 'forgiveness' as that which brings us back into communion, wholeness and right relationships with one another. Our 'forgiveness' often is destructive of community rather than supportive and creative. We sometimes 'forgive' people for things they have done but we never re-establish the relationship and we say that things will never be the same. Augsburger says that this is not true forgiveness and that we should not accept it, nor offer it.

"When 'forgiveness' ends open relationships, leaves people cautious, twice shy, safely concealed, afraid to risk free, open spontaneous living, don't forgive. It's not forgiveness. It's private alienation. It's individual estrangement."

He also suggests that no forgiveness can occur until unjust demands are 'cancelled'. We cannot demand that the past be undone, that the future be guaranteed, or that others grovel in order to receive our forgiveness. We must face our anger and express it to the other person openly and constructively.

This book has a wealth of material to offer the reader. It handles an important issue simply, honestly and convincingly. It includes discussion activities for group or individual work. David Augsburger presents an opportunity for readers to do some serious thinking about a very badly misunderstood concept. We need to understand forgiveness today and we need to know how it is tied into repentance. Augsburger helps us see the real issues involved and he's just in time.

Mary Shamley.

HONORARY MEMBERSHIPS—1982

Adams, Mrs. Belle
Welland, Ont.

Allen, Mrs. Lil
Beaverton, Ont.

Barker, Mrs. Jean
Cambridge, Ont.

Blair, Mrs. Catherine H.
Moose Creek, Ont.

Bowes, Florence
Ottawa, Ont.

Caldwell, Muriel
Hamilton, Ont.

Colwell, Miss Eleanor
Wallaceburg, Ont.

Darch, Mrs. Helen
London, Ont.

Ewart, Mrs. Charlotte
Stratford, Ont.

Farr, Emily H.
Oakville, Ont.

Farrow, Mrs. Mary
Ridgetown, Ont.

Ferguson, Lorna
Ottawa, Ont.

Ford, Esther
Waterdown, Ont.

Fraser, Edna
Ottawa, Ont.

Gilchrist, Marion
West Lorne, Ont.

Hamilton, Miss Norma
Toronto, Ont.

Haynes, Mrs. Gwynneth
Uxbridge, Ont.

Hibbins, Solveig Alise
Port Perry, Ont.

Hyndman, Marguerite
Regina, Sask.

Inksetter, Mrs. Ethel
Lynden, Ont.

Johnston, Mrs. Marion
Edmonton, Alta.

Kao, Mrs. Ruth
Taipei, R.O.C.

Knott, Mrs. Dorothy
Belmont, Ont.

Lee, Mrs. Mildred
Wallaceburg, Ont.

Leishman, Mary
Markham, Ont.

McAuley, Mrs. Cameron
Ripley, Ont.

McIlvride, Hazel
Port Colborne, Ont.

McMillan, Mrs. Catherine
Lambeth, Ont.

McNabb, Mrs. Ann
Cannington, Ont.

Mountain, Mrs. Arthur
Durham, Ont.

Mullin, Mrs. Violet E.
Hartney, Man.

Muth, Mrs. Marie
Belleville, Ont.

Neill, Mrs. Frederick
Stratford, Ont.

Nichol, Mrs. Alex.
Atwood, Ont.

Rankine, Mrs. Jean
Willowdale, Ont.

Remus, Mrs. Kay
Walkerton, Ont.

Riley, Janet
Ottawa, Ont.

Robinson, Mrs. Orville
Kincardine, Ont.

Ruddell, Mrs. Dorothy C.
Brandon, Man.

Sawa, Mrs. Peggy
Brantford, Ont.

Sherwood, Mrs. Ruby
Stratford, Ont.

Scott, Rev. Paul
Pointe Claire, Que.

Taylor, Mrs. Orville
Kincardine, Ont.

Taylor, Mrs. Fred
Paris, Ont.

Wallace, Miss Christine
Toronto, Ont.

Watts, Gladys
Markham, Ont.

Willis, Mrs. Victor
Atwood, Ont.

Wilson, Mrs. Mildred
Stratford, Ont.

Where our dollar$ go

by Marjorie Ross, Treasurer

In recent years, as Canada has become home to people from many different countries, our own Christian community has been enriched by the coming of thousands of Korean Christians who make Bible study, prayer, and stewardship central features in their lives.

All these aspects are characteristic of the life of the Korean Presbyterian Church in London, Ontario which began as a mission started by the Korean Presbyterians in west Toronto. Through the 70's, the London group grew until it became a congregation within the Presbytery of London.

At that point, working through the Presbytery and Synod of Hamilton and London Mission Committees, the Korean congregation asked for the assistance of the Board of World Mission in securing their own church building. Twenty-five thousand dollars was contributed from the capital funds accumulated in the Second Century Advance for Christ Funds and the B.W.M. has been providing a grant for several years for the support of the minister, Rev. 'Peter' Y. K. Shin and for manse rent. Meanwhile, the congregation has been giving sacrificially to complete their building and achieve self-support. A second extension to the sanctuary and education wing has been completed and their emphasis for 1983, as their report says, is on "Christian Education by means of numerous mid-week Bible Study and Prayer groups for young and old." They hope to take up support of their minister beginning in 1984.

Our gifts through the Women's Missionary Society will help to set the Korean Presbyterians in London on the road to making their own contribution to Christian outreach in this country.

* * * * * *

WMS givings help to make up the Board of World Mission $22,135 grant to the Korean Presbyterian Church in London for 1983.

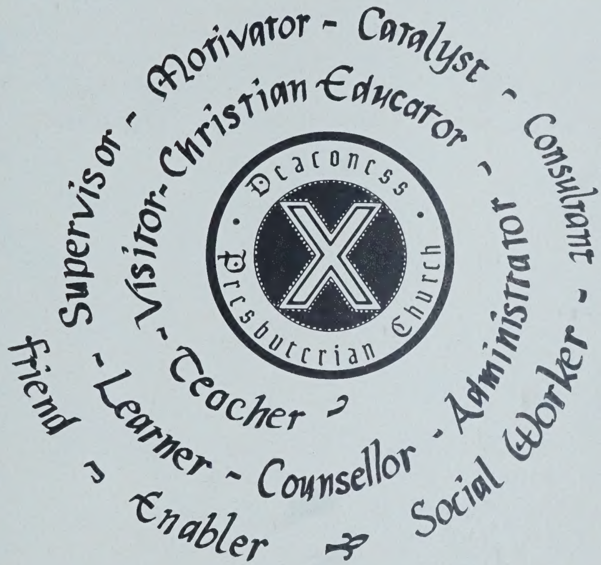
Remember - Asia Sunday, 23 May, 1983

Each year, the churches in Asia celebrate the Sunday before Pentecost as Asia Sunday. On that day in 1959, the East Asia Christian Conference was formally inaugurated. It was born of the belief "that the purpose of God for the Church in Asia is life together in a common obedience to Him for the doing of His will in the world."

It grew through the years "as an organ of continuing cooperation among the Churches and national Christian bodies in Asia within the framework of the wider ecumenical movement."

On Asia Sunday, remember in your prayers our brothers and sisters in the Christian Conference of Asia.

THE ORDER OF DEACONESSES CELEBRATES 75 YEARS OF MINISTRY


Enabler
Friend
Supervisor
Motivator
Catalyst
Consultant
Social Worker
Administrator
Counsellor
Learner
Visitor
Christian Educator
Teacher
Deaconess
Presbyterian Church
X

WATCH FOR MORE INFORMATION

In Remembrance

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Knox, Alliston, Ont.

Mrs. Olive Costain
Dr. Marjorie McIntyre
St. Andrews, Aurora, Ont.

Miss Bessie Martin
Knox, Belmont, Ont.

Mrs. S. (Ethel) Aikins
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Toronto, Ont.

Mrs. Margaret McFerran
Fairview, Vancouver, B.C.

Please report any errors/changes in address

Bless Our Friends

Bless our friends, Bless our food,
Come, Oh Lord and sit with us,
Make our talk glow with peace
Come with Your love to surround us.
Friendship and Peace may they bloom and grow
Bloom and grow forever.
Bless our friends,
Bless our food,
Bless our whole world forever.

(Tune: Edelweiss)

- Thanks to Crieff Hills Community for this lovely grace.

GLAD TIDINGS

JUNE/JULY 1983

Volume 59 No. 6 **GLAD TIDINGS** June/July 1983

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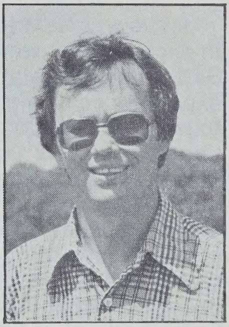
Yet we are one



by Glenn Inglis, Blantyre, Malawi

The Church in Black Africa looks to the West and tries hard not to be envious. *How we could use more money! We need bigger churches - all kinds of equipment - Christian education facilities - better salaries for our workers. Imagine every minister in Canada affording a car and many churches with full time secretaries! How nice to have a library, but one of William Barclay's commentaries would take almost 10% of a minister's monthly salary. We need training facilities, and then we would need more money to keep them going.*

The Church in the West looks to the African Church and tries hard not to be envious. *How we could use that enthusiasm! Imagine churches where people come an hour early to ensure that they get a seat! How nice to have young people who erupt into song as if they had been trained for months! And elders who do most of the preaching - would that the Western Church had such lay leadership! Every two or three months in every congregation there are 20 to 30 children presented for baptism. Each year more adults are baptized than infants - converts who add tremendous zeal to the Church.*

We look at one another, over our respective fences, and admire the green grass growing in the other's church yards, trying hard not to let the green of envy show on our faces. We still feel strangely alone, cut off from one another in spite of all our dialogue and inter-church visitation. How do we bridge the gap of miles - of cultures - of historical experience - of envy?

As I write these thoughts in the season of Epiphany, my mind turns to the temptations of Jesus as recorded in Luke, chapter 4. **Jesus was first tempted to use his power for personal, selfish advantage.** The church in Africa faces that temptation. There are so many demands on it that the church could easily ignore the world, and the non-Christians in its midst, and be busily engaged in internal matters. There are few resources and so the temptation is that we should use what power and influence we have to meet our own needs. In many instances leaders of the African church are products of the early missions. They are the new elite. The temptation is to let the church reflect the wishes and needs of a privileged group. And why not? - *they have the leadership, ability and training.* But, should the church become upwardly mobile while the people become downwardly burdened? Do we trade the gospel of reconciliation for selfish advantage or do we live by God's word which calls us to love God and our neighbour as ourselves - even those poor neighbours of which there are always too many?

Jesus was next tempted to take the wealth and power of the world's kingdoms in exchange for worshipping the devil. This always seemed to me the weakest of Satan's ploys. Satan, however, was simply tempting Jesus to become what Israel expected, namely a king like David. Surely that is the great temptation facing the third world church today - to become what the world wants it to be. In many nations the powers that be want the church to be passive, to become as Karl Marx suggested, the opiate of the masses. The church as societal pacifier and tranquilizer! How easy then to get on with the business of exploitation. But the church is called upon to worship only God. And God hears the cry of the weak and poor, he came through Jesus Christ to seek and to save the lost, to comfort the afflicted and set free the oppressed. An honest Church must resist the temptation to become what the world expects. Rather it must become the living, serving, suffering body of Jesus Christ.

Finally, the Devil tried to get Jesus to do something spectacular in order to woo the masses. A half-gainer off the temple landing on one's feet unhurt ought to do the trick! Jesus consistently avoided the spectacular in his ministry, the temptation to "do a miracle" on demand. His ministry was based on total faith and submission to the will of his Father. We should not put God to the test. God does not expect from us the spectacular. He expects faith and patience, and the willingness to go where He leads us.

One of the great temptations for all of us, is to see the churches throughout the world in isolation. This causes us to look upon one another with envy. Rather than looking at the Church of Jesus Christ as a grouping of national bodies, we must recall that it is but one body, the living body of our Lord himself.

I am reminded of Paul's troubles with the Corinthian Church. There were many gifts but no unity; great signs of the Spirit's presence, but no discipline. In Malawi we have been given certain gifts. The Church in the West also has certain gifts. But we are not complete, we are not a unity without each other. It will take tremendous faith to carry the ideal of unity into a reality. But I think our Lord is calling us to do just that. When the Church in Latin America or Eastern Europe is persecuted, we must all feel the pain. When Christians starve to death, when anyone starves to death, we must all suffer. When churches in North America grow cold or indifferent, the whole body is diminished. When the church in Africa grows, when the church in Africa witnesses, when gifts come from you to us, the whole body rejoices.

"All of you are Christ's body, and each one is part of it" (I Cor. 12:27-TEV). In our prayers, in our service, in our worship, in our fellowship, in our celebration of our gifts we must allow the Holy Spirit to work a miracle, that though we are many and diverse yet we are one in Christ Jesus. United and empowered by the Holy Spirit we can become what we are already, the living body of Jesus Christ. ■

We Have Never Seen Such Before

Cinema Evangelism in Nigeria

by Richard Fee

The statistics of church growth in Africa are quite amazing. Seemingly from out of nowhere, churches with tens of thousands of people are suddenly springing up. At one time it was thought that when the colonialists left, the church would go with them. Today this is not the case at all. Hundreds and thousands of Africans have adopted Christianity as their own, on their own.

Evangelism is the method of presenting Christianity to new converts. The word is not so keenly used in Canada. In Africa however, it is the order of the day for any outreaching church. The youth usually lead the way with campaigns and week-end evangelism seminars. In the villages and towns every church will be 'doing evangelism' at least one week in a year.

The Presbyterian Church in Canada

has had a hand in this evangelism particularly in Nigeria through its Second Century Advance for Christ. Funds were made available and a Bell and Howell Film Projector, screen and Honda Generator purchased. It has been my duty, and one that I ultimately enjoyed, to set this up. Through gifts of a few friends we were able to purchase some films. (The Genesis Project Films depict stories right from the Bible using the RSV; another company had Pilgrim's Progress in a very recent production.) The Genesis Project Films (Matthew, Luke, Genesis are completed to date) can also be purchased with a magnetic tape so that the language of the people to whom the film is being shown can be spoken into it and then amplified during the screening.

In my particular parish it was always fun to load up my Land Cruiser in the evening and head off for a distant church or village square. There is little or no twilight in Nigeria so it was always advisable to arrive just before sunset. Unloading the Land Cruiser and setting up the equipment would take about half an hour. Then the church workers and elders would begin the short programme of singing and Bible story — usually preparing the people for what they would be seeing. I would try to get other films to start with, educational, health education, or humorous. Whether there was advance notice or not a crowd of 300 was minimum and it was usually around 500. One constant problem was in how people arranged themselves — they preferred to be perpendicular to the screen instead of parallel. One time the melée was so much that the projector had to be switched off for the dust was obliterating the picture.

I used to be very conscious that all of the people in these films were white; (I would have preferred to have a very dark brown or a black Jesus) but no one in the crowd noticed such things. More often than not, this was the first time most villagers had seen cinema: "We have never seen such before." When the story was read to them in their own language and then minutes later they would see it on the screen, the response was often "Oh, it is true. Look at it there." The people in my parish will believe a thing usually only after seeing it. Cinema evangelism is a powerful medium for conveying the basic truths of Christianity to Africans.

I have heard of some churches in Ghana which have fully equipped mobile cinemas with bookshop, cinema, counselling and even medical facilities incorporated. Our little effort is not on that scale but the response has been quite overpowering especially to a caustic North American raised in the intellectual hot houses of theological debate. I have no doubt that not so long ago I would have dismissed a lot of what I do today as simplistic. But when one sees the transformations that can take place in people's lives, it is rather humbling. "Can this Jesus really do this?" "Did this Jesus really do that for that woman?" I do not want

> *They really do share one another's joys, sorrows...*

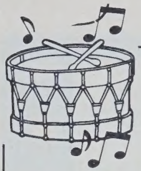
to portray the people of my parish as being primitive or overwhelmed by the white man's magic, but they are living in a very out of the way area of Nigeria and until recently they have spurned development. Jesus has changed lives that were full of superstition, charms, jujus, human sacrifice, and plots and ostracisms against their neighbours. I am not trying to sell celluloid salvation, but I have been truly humbled by the gratification for the church's meager efforts in seeing lives transformed from, as these people describe it, "Dirty to clean."

...the crowds stand and cheer and clap and weep...

In the cities the reactions are somewhat different. Here people have seen things like this before and they are more interested in the 'real stuff', the content. This is where Pilgrim's Progress has an impact. When Pilgrim stands at the foot of the cross of Jesus and says, "My God forgive me" and the pack of sins on his back falls away and rolls down the steep hill, and the voice says, "From this day you will no longer be called Pilgrim you shall be called Christian," the crowds stand and cheer and clap and weep. Everytime this happens, I am convinced that these people really know what it is all about; these people know where they have come from and where they are going. In Africans there is an empathy and identification with other people's struggles that is refreshing and encouraging. This is how they keep going on; they really do share one another's joys and sorrows.

In the cities young people bring their friends from the markets, women bring their neighbours, children bring their playmates, men bring fellow workers from the office and after the cinema they will be talking of the film for a long while. They can recall in amazing detail what they have seen.

There is so much that can and should be done in Nigeria. While religious tolerance is the order of the day in North America, in Africa there is a very real battle line drawn between the Moslems and the Christians. There are more Moslems here than Christians. One might also remember that one in five black Africans is a Nigerian; as Nigeria goes, so goes the rest of sub-Saharan Africa. Nigerian Christians do not see national boundaries as being blocks to the work of the church; they see the great need of evangelising in their own area and they are very grateful for 'cinema evangelism.' It is a most effective way of appealing to the young, old, literate and the illiterate. Nigerians are really fighting the evangelism battles of two centuries; many things of the last century are still present in the country today, but the problems of an oil-boom, industrialized, inflation-recession society are also ever present. 'Christ for the world we sing; Christ to the world we bring.' For tens of thousands of Africans, cinema evangelism is leading the way. ■



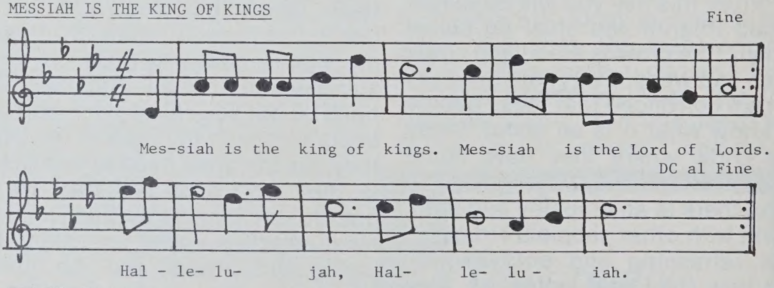
WORSHIP

by Barry Mack, Nigeria

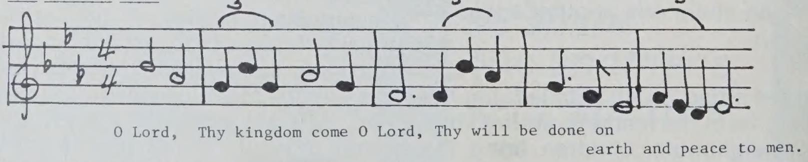
Nigerians are amazingly happy people most of the time. They are warm and spontaneous, uninhibited, tough, resilient and irrepressibly optimistic. It is this exuberance and vitality, despite all the current problems, that leaves one ultimately hopeful about the future of the country. Many of these qualities which I admire are focused in the thanksgiving part of the Sunday worship service. Our liturgy generally follows a pattern that would be familiar to most Canadian congregations i.e. Processional hymn, Call to worship, Prayer of Adoration and Confession except for the thanksgiving.

Then the congregation comes alive in a distinctively Nigerian way. The drums and choruses start and people begin to dance up to the front of the church to put their offering in the collection plate. It is really something which must be experienced to be appreciated, but here are two favourite choruses. Try to imagine the whole congregation singing and dancing enthusiastically while no less than ten or fifteen people beat out very intricate rhythms on drums and shakers, cowbells and woodblocks.

MESSIAH IS THE KING OF KINGS


Fine
Mes-siah is the king of kings. Mes-siah is the Lord of Lords.
DC al Fine
Hal - le- lu- jah, Hal- le- lu - iah.

THY KINGDOM COME


3
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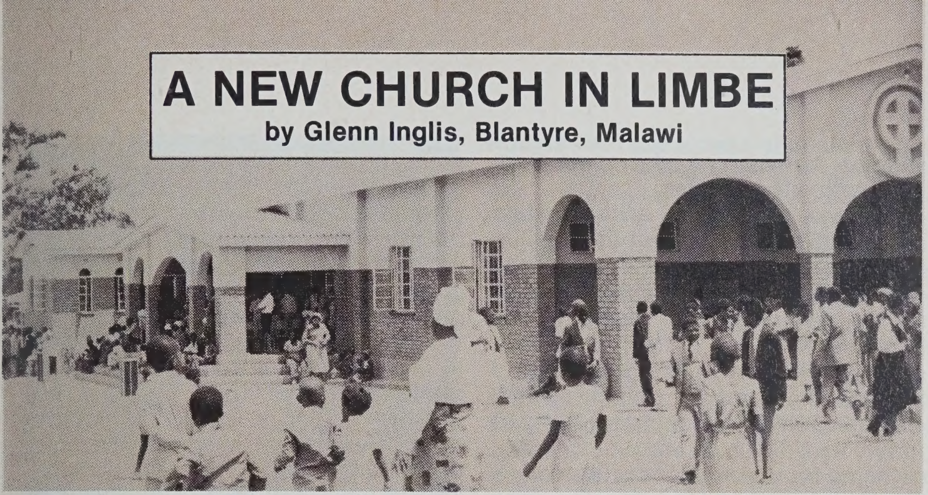
3
O Lord, Thy kingdom come O Lord, Thy will be done on
earth and peace to men.

A NEW CHURCH IN LIMBE

by Glenn Inglis, Blantyre, Malawi



On Sunday, January 9, 1983 at 10:00 A.M. a beautiful new Church was opened in the city of Limbe. This facility will be home to a steadily growing congregation of the Church Of Central Africa Presbyterian (C.C.A.P.) Blantyre Synod. Limbe is a twin city to Blantyre and as the major railway terminal in the country plays an important role in business and commerce. Limbe also has a particularly large Asian population, a large proportion of which are Muslim. In fact, the largest Mosque in Central Africa has just been completed in the heart of the city.

The C.C.A.P. has had a congregation in Limbe since 1915 when 10 baptized members met in a small earth and grass thatched prayer house. The congregation has grown quickly over the years and accommodation has been a long standing problem. The previous building would seat about 400 but even with two Sunday services people were being turned away. As great a problem was that there was no basis from which a strong outreach could be made to the city as a whole.

Finally, early in 1982 under the leadership of the Reverend Jonathan Kadawati, the old church was pulled down and the new building started. This was largely a faith venture as the project was undertaken with only $8,000.00 out of a total requirement of $50,000.00 being raised. The membership reacted with various fund-raising projects, notably a sponsored walk which attracted a cabinet minister and was able to raise a substantial amount. The contractor, also a member of the C.C.A.P., seemed content that the money would all be raised in time. The largest single boost came when the Church of Scotland donated $20,000.00.

At the opening service at least 1200 people crowded into the church to witness this historic moment. Church dignitaries abounded, as did prominent politicians (a universal phenomenon), and many happy and justifiably proud church members. By the time the worship service was conducted, speeches made and tributes paid, over three hours had elapsed - not unduly long for a Malawian service. Amazingly, rice and meat appeared in several locations to feed the hundreds of people. All the food was prepared in private homes and carried to the church! It was truly remarkable. Few Malawians have electric stoves, so women would have been up before dawn cooking on outside fires. It is part of the Malawian generosity and graciousness that truly shames many of us who come from more affluent countries.

The new church can accommodate about 1000 people comfortably. Currently, there are two Chichewa services each Sunday (both full) and an English service every second week. I was honoured to preach at the first English service. Reverend Kadawati and I thought that maybe twenty might come, but we were hoping for thirty to forty. At 7:30 a.m. about 150 had gathered for worship! There is clearly a tremendous need for mission and outreach in Limbe.

Despite the many positive signs of church growth throughout Malawi, there are many areas of concern. We simply do not have the trained people to lead these growing congregations. With about 120 congregations in Blantyre Synod (each congregation having from six to twelve prayer houses attached to it, and some of these having 400-500 members) we have only 40 ministers in the field. While elders and deacons do a commendable job of preaching and pastoral work, funds are simply not available to give these people the training they need. Facilities are available, but funds for training are not. And despite our impressive growth, the stewardship of our congregations is very weak indeed.

Through the struggles of the Church in Malawi, I think God is showing us that we do not have to copy the western model of church structures where there is an over reliance on a professional clergy. The talents of lay people are what keeps our churches functioning. That being said, we are still at a crisis point, needing more shepherds to lead the sheep (the Chichewa word for minister is shepherd). Your prayers and material contributions will ensure that new churches like Limbe C.C.A.P. continue to appear and that they have the resources, human and material, to witness to the Lordship of Jesus Christ in Malawi and throughout the African continent. ■

The Church in the Cultural Context

**by John Bertholet,
Yaounde, Cameroun**

After fourteen months in a new culture we are just becoming aware of some of the ways in which Camerounians that I work with through the Eglise Presbyterienne Camerounaise are trying to overcome some of the problems facing them.

The Eglise Presbyterienne Camerounaise (EPC) is very large and influential in many parts of the country, especially in the rural areas. It owns a number of parcels of land in the South and West Central part of the country and for this reason it appears that the EPC could become a self-sufficient church. Up to now, however, it has been very dependent on sister churches from other countries for funds and personnel. It is

E.P.C
NSAMBA
BINGA
KIRKE FOULASI

still trying to find its own identity and leaders so that the plans that have been initiated can be realized to their final goal.

We, as workers and members of a sister church, have to understand these goals and help defuse this information to our church office and eventually to all the congregations across Canada. With its property and a well implemented plan for revenue producing projects, the EPC has the potential to not only become self-sufficient but also a source of assistance to churches in other African countries who are less advanced. These projects should be based on the needs and requirements of the country - food production, housing and tourist related services, i.e. guest houses. Is not our mission as Christians across Canada to help churches and people to develop their richest potential so that they in turn can extend a hand to others?

The Eglise Presbyterienne Camerounaise has more than 150,000 communicant members with 330 parishes. This averages 455 members per parish. When one adds all the children and non-communicant members to these figures you have a mass of people coming to church every Sunday. For people like us coming from a country like Canada and accustomed to attending churches that are more than half empty, the sight of full churches and people standing outside unable to get in, can be very impressive.

But — numbers, however impressive, are not the final goal. Though the EPC is large it is not without its problems and as one works in such an environment and discusses issues with the people, one realizes there are a few factors that should not be ignored. We must understand the role of the church within the context of the present African culture. The church fulfills the function of community fellowship. In other countries some of these functions have been fulfilled by other institutions such as clubs, multi-media and easy travel. The church here provides an opportunity for advancement in society through jobs. It provides an opportunity to study abroad through bursaries and other forms of assistance. It places people in positions of authority with the responsibility of making decisions utilising both funds and human resources. Such positions are highly sought. These are not the only reasons for joining the church but it would be misleading to not recognize that these factors do have a bearing. On the other hand, the people are in the church and they are hearing the word of God. It is all a part of their spiritual development; a time of learning.

The church is immersed in an anamistique culture with many of the traditions intertwined into the Christian faith. In some cases it provides an alternate form of religious experience other than witchcraft.

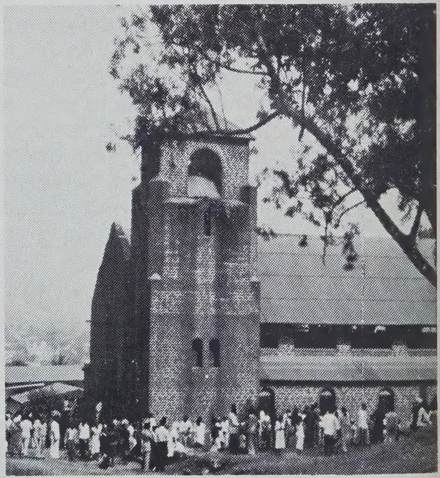
John - helping to meet the challenge of poor roads.

The EPC has many pastors and is increasing its numbers each year through the help of fairly well established Theological Seminaries. The challenge of the ministers and the church is to *keep* the people they have within their doors and to try to interpret the Christian way of life in the context of this culture. Ministers from many parts of the world can be a help and assistance in the Theological schools in this country but the task of interpreting Christianity to the people rests with the indigenous pastor and his knowledge and understanding of his own culture.

Among the many concerns within the EPC is the place of "women." Women not only have the same difficulties as in other churches but also have to deal with the cultural oppressions of being a woman in this society. Nevertheless, one of the most encouraging aspects of the EPC are its women's groups, "Le Congre des Femmes." It was very heart-warming this year at General Assembly to see the unquestionable recognition that was given to le Congre des Femmes for the efficient, dedicated witness that these women are having in their church.

The EPC has the potential and the means to be a great influence in guiding the development of this country. In the fourteen months that we have been here we have noticed many changes. Roads are being built, buildings are going up in every corner of the city and in the last few months the number of cars and vehicles circulating seems to have doubled. Along with these aspects of development we see other changes taking place: increase in crime, armed robberies, vandalism and an influx of people in the city, many unemployed. The great task of the EPC and other Christian churches in Cameroun is to be an example and a force against the evils that come with, or follow closely behind, economic and social development.

The term sister, brother or family implies knowing, understanding and concern for each other. Are we prepared as *part of the family* to fulfill the obligations that this term implies? ■



One Minister's Experience

by Thomas N. Maseya, Malawi

I was born on 12th August 1947 in Chiradzulu district in a Christian family. My father was a teacher, now retired at his homestead. He is a church elder and previously worked as a session clerk for about twelve years.

I was educated at two Primary schools and selected for Secondary School in the year 1964. I finished my education in 1967 and in 1970 I was employed at a mission hospital as a Laboratory Assistant for at least five years. I was married in 1972.

In August 1975, I felt a call to the Holy ministry and I was accepted by the Presbytery as well as the Synod of Blantyre. When I finished the course in July 1978, I was sent to South Lunzu for my probation work which took at least one year. I was ordained on 7th April 1979 and at the same time was transferred to Benvu Church district. It was on 22nd September 1979 that I was inducted by Vivi-Rivi Presbytery to look after four congregations, namely Benvu, Nthumbi, Npira and Ntcheu. All these congregations have eleven prayer houses and I worked with three evangelists.

It was very enjoyable during the early days. But, I will never forget the day I was introduced to another congregation. I had to travel 54 miles from Benvu to Tsangano by bicycle which took at least four hours non stop and back another 54 miles. There was another trip from Benvu to Majawa which was 48 miles return. It was these two prayer houses which caused a headache for my ministry.

I would like now to lay out some problems which I faced as follows.

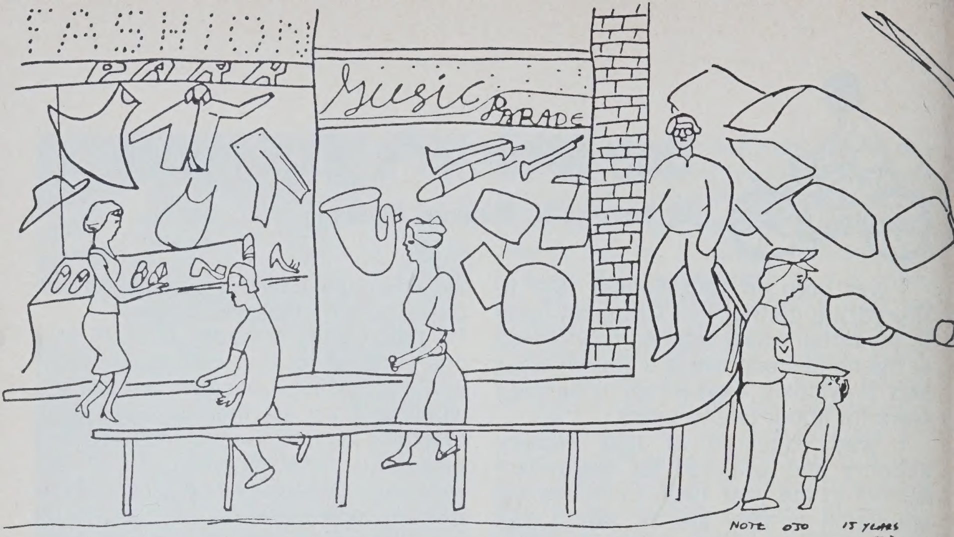
Transportation: Although there is only one minister for four congregations, it is not so difficult because a lot of the work is done by the laity including teaching Sunday School classes and preaching. Most of these duties are voluntary. Because we have to cycle to these congregations by pedaling bicycles which are often in very poor condition, there are a lot of disturbances in the programs.

Books (Bibles/Hymn books): The other problem is that most of our Christians have no Hymnaries and Bibles. You may baptize 40 candidates, but out of these only 10 can have hymn books and bibles. This is another hindrance for the growth of the church spiritually. This affects the singing in rural area congregations.

Sunday School Teachers: Because these duties depend on voluntary workers, we have the problem of a lack of Sunday School teachers. We have tried asking some women's guilds to volunteer but still the gap is very wide.

Lay Training: Lastly, because most of the work is done by lay men we try our best to train them in order for them to work effectively.

Although I have been faced with these problems I can say openly to anyone that I like my occupation despite them. I have now been transferred to another place but I am still working for five congregations with 59 Prayer Houses and the same transportation, pedaling a bicycle. ■



NOTE OJO 15 YEARS OLD.

Malawian Youth in the Church

by Marion Sauka Kauta
Bank Manager
St. Michael and All Angels, Blantyre, Malawi

Malawian youth are involved in a number of things in the church today, both in rural and in urban areas. The youth also face a lot of challenges and obstacles as they carry on their work.

RURAL

Rural youth do most of the physical work. They thatch houses of needy people, i.e. disabled, sick or old. In some areas where the cathedrals are still grass thatched, the youth also help in the up-keep of the roofs (repairs and maintenance). The girls draw water for elderly people or smear their homes (black soil is mixed with water and becomes soft and is spread over the floor and walls of the house by using one's right palm).

They also hoe the gardens of needy people and sometimes they hoe other people's gardens in order to raise funds for their activities. They welcome visitors whenever there are big meetings and help in cooking for the visitors. At this time they will also collect food from Christian homes and firewood will be fetched from the mountains by the girls.

In some congregations youth are allowed to preach and conduct the normal Sunday service especially when there is a youth meeting. During this time the youth from different areas gather at one place and conduct meetings normally in the form of evangelistic meetings (through open-air and door-to-door witnessing).

The youth meetings in some parts of the country become very alive when it comes to singing. This is so because the songs are composed by the people themselves. Sometimes there is a danger of competitive spirit among the different groups. However, many are willing at this time to teach and learn from their friends. They use drums and sometimes even visekose (a type of rattle or percussion instrument). The youth like it very much, even the older people because the songs go deep into our African heritage. They also bring the message of Christ's love and the gospel in a new way. Some older people, however, don't like to hear drums being played in the church because they say it reminds them of the pagan dances (i.e. worship of ancestral spirits).

URBAN

Urban youth are also involved in many things, some of which are similar to what I have already mentioned. They are involved in Bible studies and discussions.

Bible studies are encouraging because young people have opportunity of discussing issues that affect their daily lives and this makes them more equipped for other activities. Many of the Bible studies are done in English (since most of the urban youth do understand English).

Sometimes they conduct talks on different topics relating to the Bible and life in general. Most of the time guest speakers are invited but occasionally the youth choose speakers from their own groups.

Some youth in urban places also teach Sunday School. Bible studies help them to have more knowledge of the Bible and thus be able to teach the younger ones better. Teaching of Sunday School is really a challenge. There are a lot of kids but few teachers. So in this area the youth are being challenged to use or impart the knowledge gained from Bible studies to the younger ones.

As in the rural areas, many youth in the urban areas are involved in singing — in choirs, quartets, and solos. They sing in both English and the local languages. These days some choirs sing with musical instruments like guitars, tambourines, accordions, banjos and drums. Occasionally choir festivals are organized and different groups from different denominations gather together for fellowship and praise. These have proven a great success since many urban young people who are not Christians would rather listen to music than preaching. On many occasions some have committed their lives to Christ through songs.

Urban youth also visit the sick in hospitals and bring gifts and words of encouragement to them. This ministry is a success, as many sick people do not have the opportunity of going to church, especially those who stay for a long time, i.e. those suffering from leprosy. Evangelistic meetings are held which are often interdenominational. These are times of great blessings, both to the young and the old as one sees barriers of denominational differences being broken down and all working together for one cause.

Urban youth have retreats. They go far from the city/town to a quiet place for study of God's word and rest. This might be once a year, especially during Easter week-end as many people are free at this time.

The youth realize their importance in the church and thus are encouraged to go forward, carrying the banner of Christ. Though there are a lot of setbacks and temptations, the words of Paul encourage many to go on: "for the spirit that God has given us does not make us timid, instead his spirit fills with power, love and self control" (2 Timothy 1:7). ■

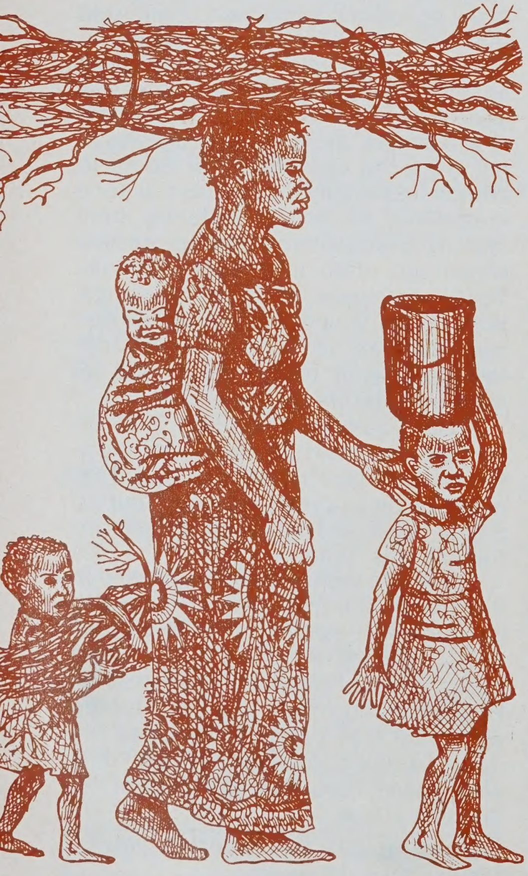
Drawing p14 by Nigerian youth Note Ojo, 15 years.

Profiles of Malawian Women

- a study in contrast

by Clara Henderson

Women and children of the country



This *Amayi** probably married when she was 16 and, at 22 she has three children. Because the children are all under five and they live far from a hospital there is still a chance that they will die of some illness within the next 12 years.

Amayi converses in the language of the village that she grew up in but can get by using Chichewa, one of the national languages. She also knows a few sentences in other indigenous languages but very little English, which is the second national language. *Amayi* went to school as far as standard 6 (approximately grade 6) and was given some instruction in English there.

She has hardly travelled outside of a 20 mile radius from her home. Most travelling is done by foot - only occasionally by bus. *Amayi* married a young man who lived close to her own village and because they live in the south of Malawi, he came to live in her village. They have built a house and have been given a piece of land by her family on which to farm.

Amayi works very hard undertaking the necessary chores required for daily survival - collecting firewood, water, and preparing food. Little thought can be given to the future. *Amayi's* daughters in all likelihood will carry on in the same way she has and will probably remain in this village close to her when they marry and start their own families.

Women and children of the city.

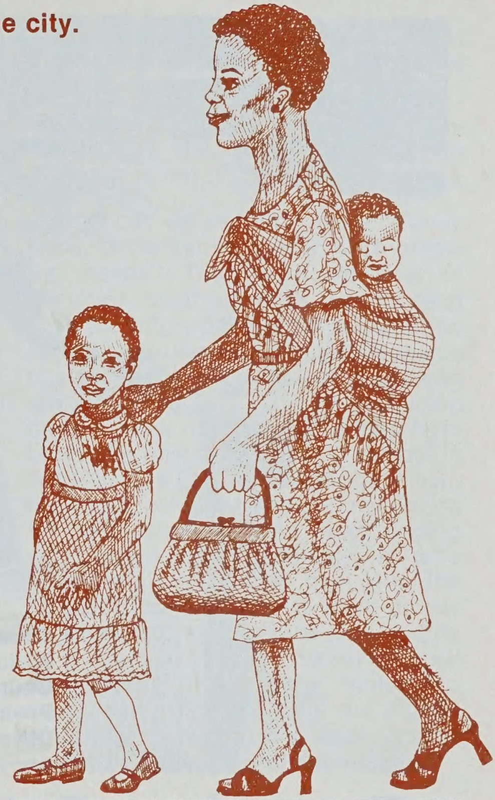
This *Amayi* probably married when she was 20 and at 24 has two children. She converses in the language of her home village when among people from that area. She speaks both national languages well (English and Chichewa) because in primary school she was instructed mostly in Chichewa and in secondary school she was instructed in English. *Amayi* has travelled to a number of places in Malawi and usually takes a bus or rides in a car. She does a fair bit of walking though whenever the need arises.

Although *Amayi* is from the south, she married a young man who comes from the north of Malawi. They have settled in the city and they keep a garden in her husband's village in the north.

Amayi uses an electric stove and occasionally a charcoal burner. Her house has running water and consequently she is spared the task of gathering firewood and water each day. Her husband has a good job with an accounting firm and he may be able to advance in position if he works hard.

Because *Amayi's* daughters are under five they too are still prone to serious illness. However, because they are close to the hospital their chances of dying as the result of an illness are lower than if they lived far from the hospital. If they pass all of their examinations and are chosen for further education, *Amayi's* daughters will be able to continue going to school for as long as they wish. Consequently they will have a number of options to choose from as far as their futures are concerned. When they marry they may stay in the same city as *Amayi* or they may move to another city depending on their husband's jobs.

*** general term used for women**



Clara Henderson, through words and drawings, skillfully depicts the basic contrast between Malawian women and children who live in rural areas and those living in urban areas. "It is this contrast in people that has struck me most since coming to Malawi. I submit this material in response to the common notion that all Malawians (Africans) live in mud "huts" without benefit of modern conveniences. While this is true for some, lifestyles vary greatly as there is a large gap between rich and poor."

Watch for more of Clara's work in future issues.

A look at development needs in Central Africa and how The Presbyterian Church in Canada is involved through Presbyterian World Service and Development.

Towards a Better Tomorrow

It is no longer acceptable to simply *send* food to hungry people; all concerned Christians must consider the problems of hunger and underdevelopment and the ways in which we can support long-term solutions to such needs. Nowhere in the world is this consideration more urgent than in Central Africa.

More than 224 million Africans have incomes of less than $115 per capita. A great many suffer the agonies of hunger and malnutrition. How can this be in a region like Central Africa with large amounts of arable land and some of the world's largest and most potentially useful rivers? How can this region, so rich in mineral and natural resources, offer so low a standard of living to most of its inhabitants? Statistics indicate that Africa is not only the least developed, but the least developing continent on earth.

The roots of the problems facing

Central Africa are diverse and complex. There are hundreds of different and distinct languages. In the struggle to emerge from colonial rule to political independence, and to find her own unique identity, Africa has been plagued by wars and internal upheavals. Human rights violations have been rampant.

During the 1970's, the rate of population growth was double the rate of increase in food production. The number of available jobs did not keep pace with this increase; nearly 50% of the world's unemployed are in Africa. Health services are limited; less than half the population have access to safe drinking water.

If the economic crisis has hit Canadians hard, imagine what it has done to the economies of Central African countries! Manufactured goods, essential to continued agricultural production and economic growth, must be imported from other countries at high cost. In order to acquire the foreign exchange necessary for these purchases, it is essential to export raw materials often at low prices. These export crops occupy arable lands which cannot be used for growing food crops for the local market. In addition, in some countries, arable land is devoted to growing luxury food crops, such as strawberries for export during the winter months to Europe.

Climatic conditions are often cruel and devastating to an already struggling economy. Rains can be heavy; droughts long and severe. Years of overgrazing in some areas, plus the effects of prolonged droughts, have led to the loss of formerly arable lands to the encroaching deserts. It is these conditions, as well as political upheavals, that have created the truly staggering problems of starvation and homeless refugees in the countries of Central Africa.

This means that, unless circumstances change, the future of the peoples of Africa is not bright.

How can we as "First World" Christians, possibly respond to such pressing needs? The traditional goal of Christian relief agencies was to send food to hungry people. Throughout the last decade, more and more emphasis has been given to assisting those who are hungry to find ways of producing more of their own food on a long term basis. We now believe that it is more in keeping with Christ's teachings to help the needy achieve the dignity of caring for themselves. Rather than coping with widespread epidemics, it is a better ministry to help deal with the causes of disease and to learn proper hygiene. Rather than providing charity and perpetuating poverty and dependency, it is a better ministry to support efforts to achieve the dignity of caring for one's own needs, and to obtain self-support and self-respect.

"The decision to move from relief aid to development aid has not been without tension," according to Rodger Talbot, Executive Secretary of P.W.S. "To help poor people become self-respecting producers, independent of other people's charity, means a change in the social system in which they live. Sometimes that is a happy positive process. But sometimes it is not. Sometimes there are situations where one group of people benefit from the poverty and dependence of others. They do not welcome the change...This brings poor people with new hopes into conflict with the wealthy and powerful..."

A concerned, caring First World response to the problems facing Central Africa today must include awareness, prayers and finances. We must pray for wisdom and strength for Africans trying to overcome enormous difficulties.

An informed awareness of African concerns is essential, especially as Africans define these concerns for themselves, and attempt to design their own solutions to these problems. Presbyterian World Service and Development has *listened* to requests from Central Africa, and has responded, using the givings of Canadian Presbyterians, often securing matching grants from the Canadian government.

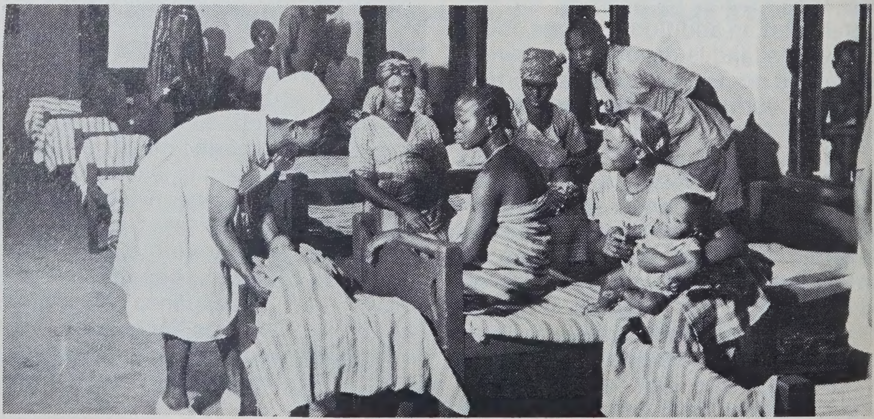
Here are some examples of current P.W.S. responses in Central Africa.

Malawi: Maternity Facilities

The Church of Central Africa Presbyterian Hospital at Mulanje wanted to build a maternity annex for routine deliveries to free overtaxed existing labour and delivery facilities for high-risk patients. (The small stature of women in this area means that over 30% of all deliveries are non-routine.) The annex was constructed with P.W.S. funds and matching government grants totalling $62,500.00. A follow-up effort is being made to provide some funds each year for the purchase of medical supplies.

Ghana: Employment Training for Youth

Employment for young people is a world-wide concern. The Christian Council of Ghana has responded to concerns in the Volta region that the exodus of young people to the cities in search of jobs was breaking up the traditionally close family ties in the area. To avoid this, the Volta Region Committee devised several projects to enable young people to work productively in their home areas. Projects include soap-making, pig-farming, pottery, gari-making and palm-oil extraction. Start-up money will be loaned, with repayment made over a five year period. From these funds, further projects will be established. P.W.S. is providing $6,500.00; the government of Alberta $6,500.00; and the Canadian International Development Agency (C.I.D.A.) $39,000.00.



Zimbabwe: Skills Training for Women

The learning of new skills is particularly important in a country rebuilding from the ravages of civil war. This is especially true for women, whose contributions to development in Third World countries are invaluable.

P.W.S. is supporting two such projects in Zimbabwe through the World Council of Churches. One is an effort to encourage silk-screening as a cottage industry, to take advantage of local cotton production and processing. Another is vocational training for young girls not admitted to secondary school (such entry is very selective, especially for girls). Both projects will support the efforts of women to contribute to the well-being of their families and communities. Both projects receive grants from P.W.S. plus matching grants from provincial and federal agencies.

Uganda: Nateeta Agricultural Training Program

In a country recovering from the devastation of civil war and an extended drought, increasing agricultural productivity and providing a healthier way of life are priorities at present. The agricultural training project at Nateeta, under the auspices of the Church of Uganda, is typical of many agricultural improvement projects in Africa. Villagers will be provided with seeds for planting; a rural service worker will go from home to home to advise how each crop should be planted and tended until harvest; young people will receive farm training; a mothers' group will be formed to provide information on child care, nutrition and basic home economics; one day a week will be set aside for adults for general discussion and learning, including Bible study. P.W.S., the government of Alberta and C.I.D.A. have provided funds for fencing materials to keep out animals; hoes, wheelbarrows and other equipment for cultivation; and transportation to the neighbouring areas to compare cropping techniques.

How are These Projects Funded?

In the last ten years, the Canadian churches' development programs have won the support and generous assistance of the federal government, and some provincial governments. Many projects are eligible for matching government grants. This means that one dollar from P.W.S. can become eight dollars by the time it is sent to the project.

P.W.S. does not receive funds from the General Assembly budget; instead it depends on gifts from Presbyterian congregations and individuals to support its global development work. In 1982, the total budget of P.W.S. was about $500,000.00. The continued and generous support of every member and adherent of the Presbyterian Church in Canada is needed.

"God has given and we have received, says Rodger Talbot. Therefore we must give. God has loved and we have been restored to dignity and self-respect. Therefore we, too, must be about restoring dignity to others, not overly concerned about the size of the task, or possible criticism — but simply that we continue to do what Jesus began, in a way that He would approve."■

New Roots for Refugees

The world's highest concentration of refugees is in Central Africa. Statistics vary - anywhere from four to eight million - and over 90% of those displaced persons live in Sub-Sahara Africa. Behind each statistic is a human being struggling to survive against insurmountable odds, without adequate shelter, food, medical aid and tragically, often without much hope.

The root causes of the disorders that have created millions of refugees in Central Africa are far too complex to be simplified into any one category. According to Jean Davidson, Administrative Assistant of Presbyterian World Service and Development, the following four stand out: Natural Disaster; Natural Disaster/Strife; Strife; and Economic Disaster. In order to understand the role that PWS plays in the alleviation and remediation of such mass human suffering, it is important to examine those causes in light of recent relief and development work.

NATURAL DISASTER

Natural disasters are familiar to Central Africans. In 1973 a severe drought devastated the Sahel, a 200 - 300 mile belt stretching along the southern rim of the Sahara Desert through eight countries: Chad, Niger, Upper Volta, Mali, Mauritania, Senegal, the Gambia and Cape Verde. Millions were starving; tens of thousands died; livestock herds were decimated.

The member churches of the World Council of Churches, among them The Presbyterian Church in Canada and other Canadian denominations were quick to respond with relief programs, and have continued to support ongoing development projects. The crisis had made it clear that a long-term development program was essential to the region. Following a series of consultations between WCC donor agencies and Sahelian partners, a four-person team was established, based in Upper Volta. The WCC Sahel team travels throughout the Sahelian countries identifying base groups to act as partners in development, animating local groups, helping communities to identify their needs and design appropriate projects, and monitoring the ongoing developments. In recent years the program's primary emphasis has been on training villagers for development and food production. Local control of projects and development is always an essential part of the program.

The Sahel drought

The ecumenical work in the Sahel which began as a response to a crisis moved quickly towards assisting dislocated persons in self-support. Small cottage industries such as weaving and sewing for women have been encouraged. Skills have been developed in market gardening and more effective animal breeding.

Attention was then focussed on restoring formerly arable lands. In the past decade there has been an effort to push back deserts which expanded during the drought. Thousands of seedlings and shrubs have been planted in reforestation projects. Irrigation schemes have made better use of existing water.

Now in 1983 hundreds of thousands of villagers are again without enough food, as once more there is a shortage of rainfall in the Sahel. Throughout the region thousands of acres of small paddy rice fields are waterless; family plots meant to feed each family for one year are stunted, and wells are dry. To alleviate this problem the construction of cereal banks has been accelerated. Cereal banks are safe dry buildings used for storing grain, to be sold with only a small profit when grain is scarce.

NATURAL DISASTER/STRIFE

The toll in human misery is magnified when natural disaster is compounded by strife as it was in the 'Horn' area of Eastern Africa in the early 1980's. Drought is no stranger to the people of the 'Horn' - it strikes every six or seven years. When it does, the nomads there who are used to moving across national boundaries with their flocks, simply move on to avoid the severe deprivation the drought may cause.

This time however the traditional pattern of the nomads was disrupted by conflicts in Eritrea and the Ogaden in Ethiopia. Herds were slaughtered and thousands of acres of grain destroyed in the strife. The nomads joined other refugees as waves of people moved across the borders of Uganda, Sudan, Ethiopia, Somalia and Djibouti in flight from drought and war.

The immediate results were mass hunger and deprivation. Somalia for example, with its fragile administration and its population of four million living in extreme poverty, was swamped with almost one million refugees, most of them women and children.

Beginning in the fall of 1981 PWS took part in an ecumenical campaign to share the plenty from Canadian harvests with refugees in the 'Horn of Africa.' Somalia is almost totally Muslim and there was no church infrastructure in the country strong enough to cope. The Mennonites had an historic presence in Somalia and were willing to organize and monitor the situation on behalf of the several Canadian denominations involved.

By May 1982, PWS had earmarked over $20,000 for shipment of corn flour, vegetable oil, soap and other necessities. Every dollar contributed by individuals and congregations was matched by three dollars from CIDA.

As the immediate problem - that of hunger - was alleviated and the crisis passed, it was apparent that there was a need to enter into more long-term development work in Somalia to assist refugees in developing the resources to be self-fulfilling and self-reliant—persons of dignity. As in the Sahel, this development work continues into the present.

STRIFE

War is never kind. During the civil war in Sudan which lasted 17 years, thousands were forced to flee from southern Sudan to neighbouring countries. The World Council of Churches played a major role in reconciliation by bringing together the two warring factions for a peace accord.

A massive repatriation effort began in which the WCC assisted the Sudan Council of Churches in resettling the

refugees. Sudan soon became a refuge itself as thousands fled from strife in Uganda, Ethiopia and Eritrea. Today there are an estimated 600,000 refugees in the Sudan alone.

Once immediate needs were met the focus shifted to long-term development programs. PWS, other Canadian churches and CIDA have supported the Sudanese churches' development programs for many years now. Even the predominantly Moslem government has acknowledged the major contribution of the churches towards refugee relief in the Sudan. The churches provide a widespread effective program of support for refugees, working closely with them in identifying needs and effecting meaningful solutions.

ECONOMIC DISASTER

Disastrous economic conditions can precipitate the dislocation of persons. Earlier this year, our newspapers were full of accounts of the expulsion from Nigeria of about two million citizens of other West African countries. Nigeria's oil boom is over, and foreigners who had entered the country to take jobs when times were good were regarded as a threat to Nigerian employment now that jobs are scarce once more. Those forced to leave, with only a few weeks' notice, suffered shortages of food and water on the journey, and risk of disease in overcrowded transit camps. PWS responded to a World Council of Churches' emergency appeal to minister to the suffering through provision of food, medicines, and temporary shelters. As well, follow-up support will be provided, since such a massive influx of people is causing enormous strain on the meagre resources of the countries to which they are returning - Ghana, Benin and Togo. PWS has provided an initial grant of $3,000 and issued an emergency appeal to congregations, requesting prayers and further contributions.

PWS has also supported an ongoing project in the Volta River area to assist members of new settlements to make use of their immediate environment. When a dam was built, the Volta River flooded, forcing thousands of persons to resettle around the newly created lake. A Mobile Fishery School has been established where fishing methods are taught. Those who successfully complete the course are provided with fishing gear and boats. The advantages are practical education, nutritious food, employment and general community development. The project, administered by the Christian Council of Ghana and endorsed by the WCC, is an example of how churches can assist the dislocated towards self support and self respect.

There are no simple solutions to the refugee problem. But the churches are playing an effective role in development. They are taking the lead in restoring dignity to disrupted lives; in assisting people to develop skills and find employment; in helping people grow food for their own tables. Perhaps one day flowers will bloom in the desert.

W.N. Stevenson assisted in the research and preparation of these articles - New Roots for Refugees and Towards a Better Tomorrow.

How I Became a Local Evangelist

by James Igwe Ndaligwe, Nigeria

With God all things are possible and His plan in us is greater than our own plan.

I never thought that I would be a Church worker or even one who would be serving God. I was not born in a Christian family though we were a religious family just like most other Ibos. Once I was very sick and during that time I became a Christian and began to attend Church.

In the year 1979 the Rev. Richard Fee announced that all those who would like to preach on Sundays should apply for training. I did not apply but my heart wasn't at rest. On the day the training was to begin it moved my mind that I must go.

In the morning as I went, two things were on my mind: one, that the Reverend might not receive me because I did not apply when the others did, and two, I did not know anything about the Bible. When I got there, this being God's plan, the Moderator received me and I took the training.

After our few days' training we had an exam and it happened that I was one of those who passed. In November of the same year I was employed as a local evangelist and was posted to Agubia, my first station.

This wasn't an easy thing for me because of the condition of the work. It is true that I was born in Ikwo but my situation didn't allow me to know many parts of Ikwo. As a new man to the area I found everything very strange to my eyes and wondered how to begin. I was told to take care of Agubia, Onueke, Amegu, Okpuitumo, Ezeke, Umuaka and Ekpelu Churches. These were my first areas of work for Baptism and Confirmation classes and visitation. The work was assigned to the other evangelists and myself by our Parish Moderator, Rev. Fee.

I found visiting the inner villages very hard. The question was always being asked, "I do not know you. Where do you come from?" I had to tell who I was and where I came from and why I came to visit the person.

Although things were difficult at first, when the minister with whom I was living, and his wife, came to find out that I did not come to make friends for myself but for Jesus, they helped to take better care of my life. It is not very easy to be an Evangelist but, it is enjoyable when we give it back to God in prayer. Even the very person who hates us must one day become our best friend. ■

James Ndaligwe studied at Goldie Training Centre in Arochukwu and graduated in May 1983 as a Synod Evangelist. He could be posted by the Synod to any place in Nigeria.

Catherine Watson Retires

March 31, 1983, marked the retirement of Miss Catherine Watson, following almost thirty-six years of deaconess service within The Presbyterian Church in Canada.

Miss Watson was born in Strathroy, Ontario, where she received her elementary and secondary schooling. The locale of her education then moved to London, Ontario, where she attended the Technical School and the London Normal School, as well as taking a number of courses at the University of Western Ontario. She taught school for four years near Watford, Ontario, before entering the Missionary and Deaconess Training School (now Ewart College).

During her deaconess training she served in two summer appointments. The first was in Ajax, Ontario, during the War, where she lived in the residence provided for young women working in the ammunitions plant. As well as working with these young women, she assisted in the interdenominational Community Church. The second was as student deaconess-at-large in Saskatoon, Saskatchewan.

Following graduation as a deaconess in the spring of 1947, Miss Watson joined the National Staff of the Women's Missionary Society (W.D.) and in June of that year she took up her duties at the Children's Centre in Vancouver, where her major responsibility was the Nursery School. At the beginning of September, 1952, she was transferred to Tyndale House, Montreal, where she was involved in all the activities of this inner city ministry, including responsibility for the week-day Nursery School.

On September 1st, 1966, Miss Watson took up a new appointment in the Chinese Presbyterian Church in Victoria, B.C. While she was deeply involved in all areas of the life and work of the congregation, again her main responsibility was the pre-school week-day Nursery School. The amalgamation of the mission work of The Presbyterian Church in Canada took place while Miss Watson was serving in Victoria, at which time she became an appointee of the Board of World Mission.

From November 1975 until her retirement, Miss Watson served as Hospital Visitor at Riverdale Hospital in Toronto. In addition to visiting and assisting the patients on the wards, she has had responsibility for arranging for the weekly Worship Service held on Sunday morning at 10 a.m., attended by an average of forty patients, mostly in wheel chairs. Of the work, she has commented: "Daily, I found working as the representative of The Presbyterian Church at Riverdale Hospital quite a challenge - being a friend, a listening ear, a sympathiser, one to "rejoice with them that do rejoice and weep with them that weep" (Romans 12:15) and the bearer of the "Good News" to them."

Miss Watson plans to retire in Watford, Ontario. ■

46 IMAGES — A BOOK OF DAILY DEVOTIONS FOR LENT

by George Morrison
with weekly group studies
by Douglas Hodgkinson
Price $3.95

"Christ remains bigger than our mind can grasp..." says the Rev. George Morrison, author of *46 Images.* Here is a book of devotions intended for use during Lent but usable at any time during the year. Inspired by the theme of the World Council of Churches Assembly being held during the summer of 1983, Dr. Morrison provides daily meditations on 46 images —images of God, of Jesus and of life— beginning with "An Imageless God" and ending with "Jesus Christ-The Life of the World". If you are looking for a guide to private or family devotions, you will be pleased with this one. Not only does it speak directly to our lives, right here and right now, it also ties us to the lives of people around the world.

And there is a bonus! Part II of the book consists of a group study guide based on six parables. The study procedures are designed to help group members gain a deeper insight into the parables and to share their faith experiences and visions in such a way as to build one another up in the faith. As group members reflect on their Biblical insights they are guided in applying these to their own lives and to the issues being dealt with by the 6th Assembly of the World Council of Churches. Brief descriptions of these issues are printed in the appendix.

This book is recommended for use by individuals, families and groups. The group study could be done weekly by a family who are using the daily devotions or could be used by any study group. In whatever way the group study is done it would be most profitable for each member to have a copy of the book—an excellent addition to any library of worship resources.

NEWS

READER'S DIGEST WIDENS ATTACK ON WORLD COUNCIL OF CHURCHES

Sydney (RPS) - The January issue of the Reader's Digest (Australian edition) has reprinted an article on the World Council of Churches. The article "Karl Marx or Jesus Christ" first appeared in the United States edition in August 1982 and was immediately denounced by church leaders.

The Digest has obviously totally ignored these comments and continues to run the story. The edition hit the news stands in Australia at the same time as an Australian news journal launched a similar attack on the Uniting Church.

The Australian Council of Churches, through its Executive Secretary of World Christian Action, Mr. Ron O'Grady, has issued a statement for publication in church papers. Mr. O'Grady pointed out that no response was possible through the pages of the Reader's Digest. He continued "the pages are closed to the people. It is a shock to find the magazine which is constantly singing the praises of freedom and democracy, actually denies the very freedom it proclaims."

wms highlights

SYNODICAL NEWS

British Columbia

The 69th Annual Meeting of the B.C. Synodical was held in Victoria March 14th - 16th, with Knox as the host Church. The theme was "Jesus Christ -Life of the World."

The programme each day provided worship service, Bible Study, book displays, hymn sings and films. The secretaries' reports were interesting, varied and positive. Most groups met their objective which resulted in a healthy treasurer's report.

Other business included making resolutions to each level of government in the areas of pornography on Pay T.V. and lotteries.

The theme speaker was Mrs. June Stevenson. She showed very interesting slides and displays on the editing and printing of Glad Tidings. This gave the members a new awareness of the complexity of publishing our magazine. Mrs. Stevenson also installed the officers for 1983.

PRESBYTERIAL NEWS

Edmonton-Peace River

The 69th Annual Meeting of the Edmonton-Peace River Presbyterial was held February 19th, at Braeside Church, St. Albert, Alberta, with President Mrs. Arlene Duff presiding. Mrs. Ruth Richards, President of Synodical, and Dr. Ruby Walker were special guests.

The theme of the meeting was "Commitment to Missions" with the text taken from Isaiah 6:8. Mrs. Helen Young presented opening devotions with readings from John 13:12 and inspiration from the call and the lives of devoted missionaries, including John Geddes.

There was excitement and anticipation in the air at the opening of the afternoon session when all those present received from Dr. Ruby Walker a ticket for an imaginary flight into the Presbyterian mission fields both at home and abroad. At each point of contact, speakers met the plane to present the passengers with appetizers designed to entice them to seek further information on their own time. Speakers, some in the native costume of the country they represented, were gathered for the overseas missions by Ruby from among her WMS friends, while the Rev. George Johnson, Superintendent of Missions for the Synod of Alberta, sought out speakers for the Canadian scene from among his colleagues. The resulting Mission Promenade was one that will not easily be forgotten.

Kamloops

The 67th Annual Meeting of Kamloops Presbyterial was held at Knox Church, Vernon, B.C. The theme for the day was "Jesus Christ, the Life of the World." Opening devotions were led by the Rev. Dan Firth, minister of Knox, who encouraged all to strive for "The Life" through daily prayer and Bible reading.

The President, Mrs. Eileen Partin, constituted the meeting with prayer and reading. Miss Ivy Howard, A.E.C. gave information and inspiration regarding the upcoming World Council of Churches Assembly in Vancouver. Mrs. Joan Grainger, Synodical President, brought news from Council Executive.

A Bible study entitled "Different Images of Christ" was organized and summarized by Miss Janie Goodwin, Christian Education Co-ordinator, Kelowna.

Of special interest was the Historian's (Mrs. Lily McKechnie) contribution of sharing a letter from Athalie Read on "How the Lord has used me in Retirement" and an excerpt from the "Blue Book" 1928, telling of Miss McConnell's work in Jobat, India.

Westminster

Westminster Presbyterial held its Annual Meeting at Gordon Church in Burnaby, B.C. The morning was spent in hearing reports from all secretaries. The afternoon included an "In Memoriam" tribute, installation of officers and films by Miss Ivy Howard. In the evening, the Rev. Ross Manthorpe told of his tremendous task of being chaplain at the B.C. Penitentiary. To hear of mission work and its fruits so close to home was a challenging and gratifying way to end an Annual Meeting.

Winnipeg

"Here am I, send me," was the theme of the 69th Annual Meeting of the Winnipeg Presbyterial held on February 18 and 19 in First Church, Kenora, Ontario, with Mrs. Jean Campbell, Presbyterial president, presiding.

The Friday evening session opened with dinner followed by a service of worship using the Theme Hymn of the Faith in Action Conference held in Fort Qu'Appelle, Saskatchewan last June. Special guest speaker was Miss Linda Kreklewetz, home from Lesotho, South Africa. This was indeed a moving story of Linda's call to follow Christ into an unknown land with unforeseen risks, a living example of "Here am I, send me."

Saturday morning began with breakfast followed by worship led by the Rev. Wendy Paton of Kenora. A business meeting completed the morning session with Miss Louise Brody of Selkirk, Manitoba installed as the new president.

Paris

Representatives from all fourteen Auxiliaries attended the 98th Annual Meeting of Paris Presbyterial, held at Paris Church on March 17th. Sessions were held morning and afternoon, and chaired by the President, Mrs. Helen Harrison.

The theme: "Why Me?...I Believe...I speak for the Master" was carried throughout the meeting, including the devotional presentations by Mrs. Jane Hutchinson, the Helen Young Auxiliary, and later, by members of Knox Auxiliary, Brantford.

A very meaningful Memorial Service was led by Mrs. Jean Reeve of Central Church, Brantford.

Special attention was called to the dwindling number of children and youth in the Sabbath Schools and

Midweek Church activities. The President asked everyone to engage in daily prayer for God's help in solving this problem.

A special 100th Anniversary Committee was elected, with Miss Isabel McLaren, Knox, Woodstock as Chairman.

Mrs. Shirley Miller, a member of the Design Team planning for Jubilation '84, a conference for Presbyterian women, spoke briefly about this event, planned for June 22-24, 1984.

Guest speaker, Miss Linda Kreklewetz, missionary-teacher from Lesotho, brought a timely message along with her vivid presentation of her work there at the Mapholaneng High School.

The new Executive was installed by the Rev. Cheryl Gaver, Knox, Norwich.

Vancouver Island

Vancouver Island Presbyterial was held in the Chinese Presbyterian Church, Victoria. The Rev. Kim Soh welcomed everyone and spoke on the theme "Love and Service." Other highlights of the day were Sister Reed Sullivan speaking on "Faith, Hope and Charity;" St. Andrews Kirk Bell Choir; Mrs. Hazel Smith speaking on planning a group's activities and Ivy Howard on supporting one another and working together in harmony.

Joan Grainger, Synodical President installed the new officers.

LOCAL GROUP EVENTS

Ottawa

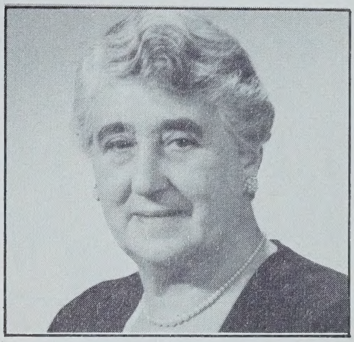
1983 is a special year for the women of Knox Church, Manotick, Ontario. After a month of discussion and then a vote, the members of Knox Ladies Aid and Knox Womens' Association have joined to form one organization known as Knox Presbyterian Women.

The meetings are held on the first Monday evening of the month. A meeting to deal with the WMS business is first constituted, followed by a meeting devoted to church and community projects.

The presidents of the WMS obtained profiles of all Presbyterian missionaries and copies of the WMS Constitution, and then joined with both executives and some members to compile a booklet-file containing lists of members, officers, committees, programme agenda for the year, missionary profiles, a copy of the Constitution along with extra blank pages for members' notes. A copy of this booklet was given to each member and these were very enthusiastically received. The members anticipate an *exciting* year of work and study. (President of Knox WMS: Mrs. Joan Kurack; President of Knox Presbyterian Women, Mrs. Marilyn Peart.)

ENJOY SUMMER
5

In Memoriam



Jean Kelman

Mrs. Jean Kelman became active in church work at the time of Church Union when she worked for the continuation of the Presbyterian Church in Canada. After Union her main interest was in Girl's work. She began in the early days of C.G.I.T. as a Leader, and was President of the Girl's Work Board in London, Ontario. It was during this time that she became interested in Camp and began as a Camp Mother, then became Group Leader and later Camp Director. She was known as *Heather* to many campers across the Province.

During the ministry of her husband, the Rev. John Kelman in Toronto, she was Girl's Work Secretary on Council Executive. She was presented with an Honorary Life Membership in WMS by the Leadership Group which she had organized for C.G.I.T. Leaders. When her husband moved to Brantford during the war she was still in WMS work and became President of Paris Presbyterial. When they moved to Edmonton after the war she became President of Edmonton Presbyterial. In 1950 she organized the Peace River Presbyterial.

After her husband's death in 1952 she became Supervisor of the Nurse's Residence at University Hospital in Edmonton. She retired in 1958 to live with her daughters in Toronto and Vancouver. She died in Vancouver on February 11th, 1983 in her 95th year.

In Remembrance

Mrs. Muriel Leishman
Margaret Rodger Memorial,
Lachute, Que.

Mrs. Elva Wake
St. Andrews, Mansfield, Ont.

Mrs. Annie Mast
Knox Crieff, Puslinch, Ont.

Mrs. H. Munn
St. Andrews, Salmon Arm, B.C.

Mrs. D. (Marge) Cove
Mrs. Eula Downs
Mrs. Mary Hamilton,
Knox, St. Catharines, Ont.

Miss Grace McNab
Grace, Calgary, Alta.

Mrs. Annie Gilchrist
Argyle, Crinan, Ont.

Mrs. J. (Clara) Blacklock
Eden Mills, Ont.

Mrs. James (Cora) Burnett
Knox, Elora, Ont.

Mrs. Ethel Cavel
Knox-Calvin, Harriston, Ont.

Mrs. Robert Sargent
St. Andrews, Hillsburgh, Ont.

Mrs. Beatrice B.
(Birdie) Pennington
St. Andrews, Strathroy, Ont.

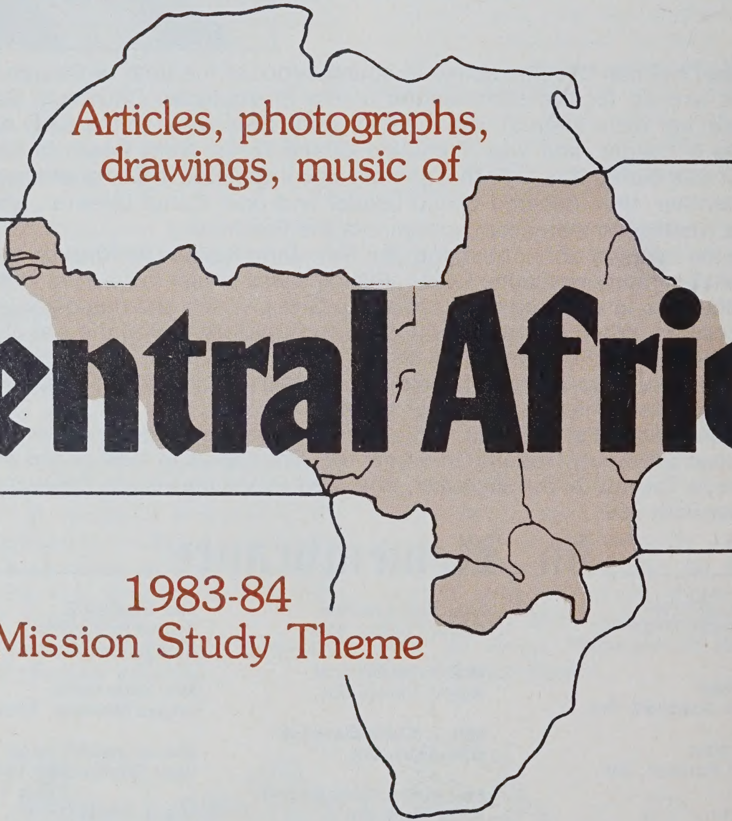
Mrs. Hilda Harris
Rogers Memorial, Toronto, Ont.

Mrs. G. (Agnes) Jones
West Flamborough, Ont.

Mrs. J. (Mary) Currie
Mrs. H. (Helen) Ross
Mrs. R. (Lilly) Brooks
St. Andrews, Wingham, Ont.

Please report any errors/changes in address

Featured in this issue:



Articles, photographs, drawings, music of

Central Africa

1983-84
Mission Study Theme

Keep this issue to use with the Adult Study Packet.

Council 83
Report

AUGUST/SEPTEMBER 1983

GLAD TIDINGS

Volume 59 No. 7 **GLAD TIDINGS** Aug./Sept. 1983

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Photos: Cover - Bill Bodden, pp 5, 12 W.N. Stevenson.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

The school bell rings...

Ever since I can remember the final, lingering days of summer have signalled an ending... and a beginning. I particularly remember the August before I started school. It was 1945 and the western world was rejoicing at the victory of democracy over fascism and nazism... and only beginning to reel at the horrors of war. My father was on his way home on the Ile de France. For our family, and so many others, it was the end of long, lonely years of "keeping the faith". It was a time of rebuilding relationships and forging new trails.

For me, it was the end of carefree toddler days and the beginning of formal learning and discipline. My pride at starting school was secondary however to my joy at walking down the street with my hand in my father's.

That time of year came to mean discarding worn clothes for crisp new outfits and forcing one's tanned bare feet into horrid brown oxfords - an act as cruel and as inevitable as having to tie the dog up again. And each year, along with the new pencil case with its soft pink eraser and yellow pencil, there were the butterflies of uncertainty at what lay ahead.

Summer was coming to an end and the leaves already changing colours. The cottage was closed and the frogs that were still alive in the old bucket thrown back into the lake. Like the approaching autumn, it was a time of sobering and maturing... of serious attention to one's future.

I remember how improper it seemed to be cavorting with my friends in the streets on the eve of high school. But if 1953 meant the end of childish ways, then it was the beginning of lipstick, garter belts and new responsibilities.

There was a predictable ebb and flow to life, even after I became a teacher and then married a teacher (on a late August day!). Study or work from September until June; play or do whatever turned you on during July and August (even if it was working part time or taking courses). Summer days were for dreaming and dallying — away from the normal responsibilities of the school year. Now, though we no longer teach, we go through the same rhythm with our children.

For all of us life has its ebbs and flows, its beginnings and endings. And often, though we cannot see it in the sadness of an ending, there is a door opening down the way. There is no heartbreak like that of leaving a summer love — but there is the hope that next summer will come quickly. The pain of saying goodbye to 'friends forever' at camp is softened by the anticipation of meeting new companions at school. And putting away childish things can mean accepting the challenge of new horizons.

There are times when, like the child who casts a tearful backward glance at his mother as she leaves him in the classroom, we hesitate on the threshold of a new start. We are reluctant to let go of the casual, undemanding days of summer for the autumn of growth and maturity. And sometimes in the comfort of past achievement we are too lazy to move forward. Perhaps we need to hear the school bell sounding for us once again, calling us to new learnings and new experiences.

June

COUNCIL 1983

"Jesus Christ: The Life of the World"

Opening Address

by Heather Johnston

Jesus Christ: the Life of the World - a joyful shout, a true confession of faith ... the theme chosen for the 6th Assembly of the World Council of Churches ... we need to affirm life in the face of so much death around us! ... the real evidence of a runaway arms race, growing political repression, rampant materialism and North/South economic injustice.

Alexander Solzhenitsyn recently said "The terror of our time is that many hours have struck simultaneously on the clock of history." Does he not express vividly what so many of us feel? To be asked by God to live in such a time is extremely painful, is to taste ambivalence, and confusion. It is a time of apocalypse, a time when we here in Canada are faced with realizations that never struck the human mind before - that there are limits to this our planet; that there is a catch to knowledge, that in spite of tremendous advances in biology and medicine the sickness of our time seems to be spiritual; and that there is a great social revolution in progress, a revolution in which the basic contract between the two kinds of human beings, male and female is being totally remade.

It seems to me that the icon, the image of such a time as ours is Leonardo da Vinci's *Man in the Circle*. His hands and feet are just touching the outer limits of the circle and he appears to be saying: I am about to break out. I am about to die or I am about to be born.

I see the choice of the Assembly theme in the light of child-birth. Surely the pain in our womb and the womb of the church, the pain in the womb of the planet and the universe is the pain not of malignancy, but of pregnancy! Leonardo da Vinci's man is about to be born, for *Jesus Christ is the Life of the world.*

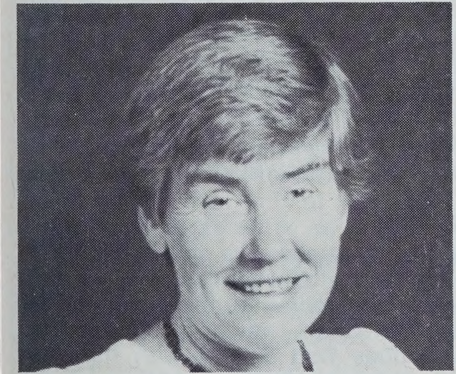
But - who is this Jesus Christ? Jesus confronted his disciples with two questions about his identity. 'Who do others say that I am?' Their answer caused Jesus much sorrow.

Helmut Thielecke, one of the

greatest preachers of present-day Germany puts Christ's thoughts into these words: "For them, I am simply someone who stands on this side of the great gulf between time and eternity. For them, I am the hand which is permitted to stretch farthest across that gulf until it feels the touch of the Father's hand. But they do not see me as the outstretched hand of the Father Himself. And it is exactly that, that makes the difference!"

What if that first question were posed to us today? O, that is easy, I can almost hear us say. We can appoint a committee, interview people, issue a report and then hold a conference to discuss the report. YET - if we really listened to the answer of a Jew tortured at Belsen or a Shaman living on a reserve, or one of the so-called "boat people" - their answer might begin to threaten us. For they will remind us, that our answers are not the ONLY answers.

We surely must listen to such answers, as Christ did. And only then does Christ put the second question: 'Who do YOU say that I am?' You, who are my best friends, who are sharing my life? And Peter feels himself driven to a dramatic confession, 'You are the Messiah, the son of the living God'. ...It must have been a powerful shock to those who heard it first there at Caesarea Philippi!



Mrs. Johnston is Chairperson of the Ecumenical Relations Committee of the PCC, past president of the Canadian Council of Churches and an official delegate to the 6th Assembly of the World Council of Churches. Her address was condensed due to space.

Again, what if this second question were put to us, his followers of today? I pray, that each of us is able to echo Peter's answer.

Life, according to the Bible is a gift from God. God is the creator of all things and the source of all life. The affirmation of life in the Vancouver theme is not a sign of naive optimism. On the contrary, it is a confession of faith in the power of the living God over the power of death. Our Old Testament reading points out that we have a choice. What is to be chosen is life or death. The stakes are as high as that! Are we choosing life in Canada today?

Death, has many labels: growth of violence and destruction, mindless exploitation of nature, spread of self-destroying addiction. The power of death can also be recognized in the extent to which *fear* dominates our life.

Fear of change and conflict, fear of the stranger in our midst, fear of the loss of securities and privileges. And the power of death is surely evident when the laws of the market, of production and growth are blind to and deny the elementary needs of human beings. Or when scientific research invades life. How far is the present artificial prolongation of life part of the healing ministry and when does it become self-glorifying science and idolatrous worship of life?

The World Council of Churches theme is very much a time signal for us here in Canada! It is a summons for each of us to affirm life against the power of death. We, as Christians do that by - on the one hand proclaiming that we do not live by bread alone - for to reduce life and hope to mere survival is to confirm the power of death - but we also do it by involving ourselves in the struggles against the many deaths of this world of ours.

But how do we, how can we, translate our confession of faith into a living contemporary witness to Him who is, and who creates life for the whole world?

Listen to Luke's gospel: proclaim the word of God, name the name of Jesus Christ, offer good news to the poor, heal the sick, proclaim liberty to the captive, provide sight to the blind, announce the acceptable time of the Lord - that is the awesome task of the one who proclaims Jesus Christ as the life of the world ...our God so loved the *world* that he gave His only son that whoever believes in Him shall not die but have life everlasting! (John 3:16)

Christ is Lord of all - or he is not Lord at all. So often in the past, Christians have proclaimed this life in Christ in strictly personal terms. Of course, the church grows as women and men, girls and boys respond in faith and find in Christ the fullness and fulfillment of life.

But if we relentlessly allow God's word to reveal and expose the realities around us, if we allow ourselves to be open to our broken and divided church AND WORLD - we will have to learn how to suffer. For Christian sisters and brothers in South Korea, Taiwan, Latin America and many other parts of the world, that is a daily reality. Few of us here suffer because of our faith. Have we, per chance, replaced that New Testament vision of the Lord of all life with a Canadian civil religion, where the churches' life is so wedded to the present North American social order that we are hardly able to bear true witness to the evangel? To proclaim Jesus Christ the life of the world is to take risks - we are denied the privilege of being neutral, we must make a choice.

To take a stand with integrity will bring us into confrontation, sometimes even with those we love most. It is then that we need the reminder that we are not alone - that we can, we dare see our life in the perspective of the Lord of life. And this knowledge encourages us to play the role God would have us play in HIS theatre, His cosmos.

John Calvin said 'there is an indivisible connection which all members of Christ have with one another'. Yes, we are accountable for each other, despite all that keeps us apart. And the Ecumenical movement is a vital test of our discipleship.

We have the awesome and wonderful responsibility of bearing witness TOGETHER to Him who is the life of the world. The writer of the revelations of St. John tells of a splendid city. A city open to the world, every street and building celebrating the richness of God's creation - which ALL share. And who does God entrust with the disclosure of this city?

Seven small churches. That's all - seven small, weak, persecuted, lukewarm communities *called to be faithful in their confession*. God expects no more of His church today - and promises no less! ■

Council Highlights

WORSHIP

Morning worship services were conducted by Dr. Margaret Webster. The theme of the first service was "Light and Life." God created light out of the darkness in the beginning; God sent his Son 'the light of the world;' those who live in that light can become lights in the world.

On the second morning the theme was "Water and Life." The meditation for the day focused on the fact that God gives water which sustains life and we as stewards must care for the water. But more important is the living water God gives through Jesus Christ. This is the water that as Christians we must learn to share with "the least of these."

The final morning's worship was on "Bread and Life." The meditation centred on God in Jesus Christ who gives living Light, Water and Bread and so gives to the people of the world eternal Life. Jesus' disciples were asked to give the people something to eat. Twentieth century Christians are also asked to feed the people bread - that bread which is Jesus Christ.

BIBLE STUDY

Delegates met during the week in small groups led by the A.E.C.'s for Bible Study based on the theme: Jesus Christ - the Life of the World.

ELECTION OF OFFICERS

All officers and executive members are listed on the back cover. Marjorie Ross, retiring Treasurer and Flora Cleghorn, retiring Secretary were thanked for their years of devoted service in those positions.

BUSINESS

- Purpose of Society - in the fall each local group will be requested to study the *Purpose* using a guide.
- Glad Tidings - the subscription price will remain at $3.00 for 1984.
- Finances - the Estimates for 1984 were approved as printed - $1,105,100; and the contribution to the BWM for 1985 was set at $490,000.

GOALS and STRATEGIES

The revised Goals and Strategies of the Society were officially approved for the next 5 years.

The Goals are as follows: I Vision of Mission, II Mission Study and Action, III Stewardship in Mission, IV Organizational Support, V Participation of Women in the Church. (Description of these and related strategies will be included in the Annual Report for 1982 which is sent to each group.)

RECOMMENDATIONS and RESOLUTIONS

- Concern was expressed over government-sponsored lotteries as forms of gambling and encouraging a "something for nothing" concept AND over the increase in pornography with pay T.V. and video shops which promotes hatred and violence and dehumanizes women and children in particular.
- As a result of the concerns over lotteries and pornographic material, it was recommended that articles related to these issues be printed in the Glad Tidings.

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"CANDID COUNCIL"

1. Aaah, I've lost all my notes!!
2. You want lemon?!
3. Three Wise Men
4. Alright gang, here's the plan.
5. It's about this big...
6. Ouch!
7. Psst! Wanta buy a good book?!
8. Do you feel like you're outnumbered?
9. This is the funniest thing I've ever been at!
10. Whoops, guess I goofed again.
11. I'm the only one who showed up.
12. Now see here!

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Photos by June and Neville Stevenson.

POT POURRI

- Dr. Allan Boesak, President of the World Alliance of Reformed Churches (W.A.R.C.) was introduced by Dr. Donald MacDonald. After bringing greetings from the W.A.R.C. and the churches in South Africa Dr. Boesak gave a moving address which will be featured in the October Glad Tidings.
- Barbara Woodruff was recognized with a corsage for 25 years as a deaconess.
- Farewell and gifts of appreciation to Catherine Watson, Hospital Visitor, Margaret Boyd, A.E.C., Marjorie McMullin, Assistant to the Treasurer and Bert Young, General Secretary to the Board of Congregational Life.
- The booklet "Written in Love," a collection of June Stevenson's editorials published by the WMS, went on sale.

CLOSING WORSHIP

The Rev. Bert Young led the service of commitment and communion. The meditation was entitled "Faith Incarnate." In looking at the theme "Jesus Christ: The Life of the World," Mr. Young indicated that life and quality of life are lively topics in the media and the church. In some cases the predictions are positive and in some negative. In light of such predictions life becomes exceedingly precious and people wonder what they can do to make the most of life.

There is a parallel here with the experience of God's people in Babylon. They had options: they could try to escape, they could resist by making life miserable for their captors, they could forget the past and become assimilated or they could settle down and seek the well-being or Shalom of the city - not forgetting their God. They were placed where they were for a purpose.

This alternative becomes an alternative for us today. As we seek the Shalom of the people among whom God has placed us in 1983 life takes on a meaning and significance which it could never have when our only concern is for ourselves and for people like us.

The Canadian census tells us there are more people in Canada now who claim no religious affiliation - are they the *others*? They are asking the question is there life before death? For whom is the promise of life? for these people? for all people? The 6th Assembly of the W.C.C. will affirm that *Jesus Christ is the Life of the World*. Before that Good News can be seen and heard it has to take on flesh and blood in our daily living - in the choices we make, the business we do, in our struggle for justice for all people - people outside the church. Together in the power of the Holy Spirit there is no limit to what can be accomplished as we allow ourselves to be channels of that message. Thus we become *Faith Incarnate* giving God the praise, honor and glory forever and ever.

MILIEU of MISSION

Delegates shared the work, the joys and the concerns of the Board of World Mission as they "visited" the following groups: *Canadians All* (ethnic concerns in Canada), *You Are There* (overseas work) and *What Are They Doing*? (the general operation of the Board). ■

Have you seen the 68th Annual Report?

If your group secretary did *not* receive the 68th Annual Report (1982) of the society, please notify the office and one will be provided.

SPRING CONVOCATION AT EWART COLLEGE

Dr. Margaret Webster, the principal of Ewart College, was the speaker at the Graduation service held at the college on Tuesday, May 10, 1983. Her words were a challenge to The Presbyterian Church which is very proud of its Reformation heritage to be not only "Reformed and Reforming" but also "Educated and Educating".

"That Church which will resist the spirit of the age, which will provide theologically and educationally sound church education for all its people (children, youth and adults) will help to fullfil its commission to provide nurture, love and teaching for its children and youth and to educate its adults to mature faith and responsible reflection and action on behalf of God's people in the world of the 1980's." Toward this end, Ewart College "can help to keep alive a lamp of learning in a day which tends to put out the flames of literacy and thinking and faith".

Worship was conducted by the Reverend J. D. Gordon, B.A. a member of the Board of Ewart College. Special music was provided by the Choir under the direction of Mrs. Carol Kessler, B.F.A.

A statement regarding the work of the college was made by Mrs. M. Kilpatrick, B.A., M.Ed., vice chairperson of the Ewart College Board. Mrs. Kilpatrick paid a special tribute to Dr. Margaret Webster for her twenty-five years of service as principal at Ewart College, and also to the Reverend J. K. English who retires as Chairman of the Board in June, 1983.

Scholarships were presented by Miss Ina Adamson, B.Sc., (H.Ec.), B.Ed., M.R.E., the Dean and Director of Field Education. Only scholarships awarded to graduating students were presented. Other scholarships will be awarded at the Fall Convocation.

Diplomas were presented to seven students by the Reverend Irene Dickson, B.A., B.Ed., M.Th., Professor of Biblical Studies.

At the conclusion of the service, a reception for graduates, families and friends was held in the lounge.

The following students received diplomas:

William Ball, St. Andrew's Church, Duncan, B.C.; Elizabeth Bourdeau, St. James Church, Chatham, Ontario; Kimberley Calvert, Knox Church, St. Thomas, Ontario; Leigh McDonald, Greenbrier Church, Brantford, Ontario; Jane Rowland, St. Andrew's Church, Port Credit, Ontario; Joanne Vines, St. Andrew's Church, Westville, Nova Scotia; Merle Wrightson, B.A., Knox Church, Listowel, Ontario.

The following scholarships were awarded:

Alumnae Scholarship (highest percentage in Biblical courses) - Kim Calvert; The Ruth Dick Memorial (highest average in second and third year Biblical studies) - Kim Calvert; The Catherine Irene Williams Memorial (highest percentage in third year Church Doctrine) -Leigh McDonald; The Muriel Jennings Gray Scholarship (highest percentage in third year Christian Education) - Leigh McDonald; The Gladys Sim Memorial (for the writing of an outstanding Bible Study Guide) - Leigh McDonald; The Jane Beatrice Gray Scholarship (for a special project in Christian Education) - Merle Wrightson; The A. Campbell Burgess Scholarship (for a student proceeding to completion of a B.A.) -Leigh McDonald; The Lillian, Edith and Florence Heal Memorial (for a graduate to undertake further study in Christian Education or Mission work) - Kim Calvert; The Evelyn and Bruce Snider Scholarship (for further study in Christian Education) - Leigh McDonald. ■

Margaret Webster Leaves Ewart

by Irene Dickson,
Professor of Biblical Studies at Ewart

In July, Dr. Margaret Webster left her position as principal of Ewart College. Daughter of the Rev. G. Carlyle Webster, minister of Zion Church, Charlottetown for 22 years, Margaret Webster was called to a ministry in education. She has quietly and faithfully committed herself to that ministry for more than twenty-five years.

Educated at Prince of Wales College in Charlottetown, P.E.I., and at the University of Western Ontario in London, Ontario, Margaret Webster served in a variety of positions in the Presbyterian Church prior to her appointment as Principal and Professor of Christian Education at Ewart.

She was National Girls' Work Secretary of The Presbyterian Church and later Director of Organization for the Women's Missionary Society (W.D.). She also worked in the Department of Christian Education for the Canadian Council of Churches as Associate Secretary. Her outstanding contribution to the life and thinking of The Presbyterian Church has come, however, through the teaching she has done at Ewart and through her vision and ability as the Principal.

During her years at the College, Dr. Webster initiated many significant developments. In 1961 the name was changed from the Presbyterian Missionary and Deaconess Training School to Ewart College in honour of Mrs. Thomas Ewart, whose gift of property in 1897 made possible the establishment of Ewart College. The present building was dedicated in 1962. During the years 1965-1970 Ewart became co-educational. The faculty grew in number from two people to four. New Degree-Diploma programmes were introduced in 1970. From the "Home-Coming Event" of August 1963 and a co-operative Summer Course in 1964 came the beginnings of the two Continuing and Lay Education programmes now offered annually.

Dr. Webster earned a Master of Education Degree in 1965 and a Doctor of Philosophy Degree in 1975, both from the University of Toronto. The Presbyterian College, Montreal, presented her with a Doctor of Divinity Degree (honoris causa) in 1970.

More recently, Dr. Webster has worked closely with religious educators in the United States. She is chairperson of the Joint Educational Development Design Team for a 1983 Consultation on the Future of Christian Education (1985-2000). She was granted "The Church Educator of the Year Award" for 1983 by The Association of Presbyterian Church Educators.

Dr. Webster's resignation will now mean freedom for her to devote herself to writing in the field of Christian Education. Our best wishes go with her in this new venture.

Adapted from the Presbyterian Message

The Rev. Irene Dickson has been appointed principal of Ewart College.

Staff Changes

Marjorie McMullin Retires

Marjorie McMullin retired at the end of March 1983 after 25 years of service with The Presbyterian Church in Canada - 16 of those in the office of the Women's Missionary Society (W.D.). At the time of her retirement Miss McMullin was Assistant to the Treasurer and Bookkeeper.

Marjorie was 'born into the WMS and grew up with it,' her mother being a very active member in the town of Blytheswood, near Leamington, Ontario where Marjorie was born. Although working for the Hudson's Bay Company in Edmonton, Alberta, when she saw the position for the WMS advertised in the Glad Tidings, Marjorie felt that she wanted to serve according to her special capabilities. She now recalls with a laugh, living out of her car for a week after being hired before a place was found to live in Toronto.

Although Marjorie enjoyed her years with the Church, she is looking forward to pursuing her love of gardening, photography, sewing and travelling. She will be missed around the WMS office but many good wishes go with her.

Marjorie wishes to say 'thank you' to all her friends and co-workers for their gifts and wishes on her retirement, and especially to Council Executive for their kindness during her years of service. She feels fortunate in having been able to do the work she did. The Society is grateful for having Marjorie 'on board.'

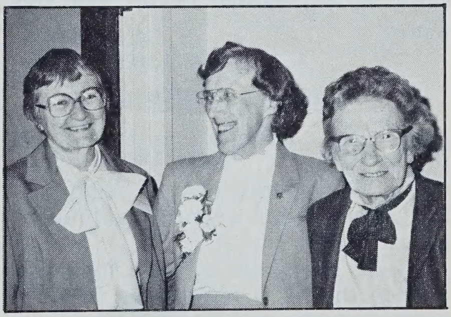
Staff Appointment

Jessie Morrison "Morrie" McNicoll

Morrie McNicoll assumed her duties as Assistant to the Treasurer and Bookkeeper of the WMS on April 1, 1983. Born in Edinburgh, Scotland, Morrie had most of her training in Glasgow. She emigrated to Canada in 1951, and went to work for Imperial Oil. In March of 1972 Morrie was transferred to their Don Mills office.

Last year, as part of the cut-back and consolidation of many large firms during the recession, many of the senior employees of Imperial Oil were given the option of taking early retirement. By then Morrie was training new employees and, as part of her job was to be phased out, she accepted the company's offer. However, as she says, "I wasn't ready for retirement".

left to right - Morrie and Marjorie reminisce with Nellie Smith, one of their predecessors in the WMS office



Morrie's interests outside work are reading and bird-watching. She is very active in the Pilot Club, a professional women's service club in Scarborough, which has many programs to help the handicapped and senior citizens. Morrie, a life-long member of the Presbyterian Church here, and in Scotland, attends St. Mark's Church, Don Mills.

The POWER of words

Our Readers Respond

Ninette DiGangi's article is a clear indication that we need other images of God as well as the father image since everyone hasn't been as fortunate as she has in having "a good father who loved both his sons and daughters, worked hard to support and provide for us" and who may not be able to say "I have no problem speaking to God and calling him My Father. He is all my earthly Father was and more".

Lois Klempa,
WESTMOUNT, Quebec

◆ ◆

Re: Lois Klempa's article, "The Power of Words" - While we are tempted to think of this topic as being "old hat" I believe that we must continue to press forward with it.

I have been told by both men *and* women that it is impossible to write sermons without using male language. Not so! I find that with a minimum of effort and maximum of concern I am able to consistently avoid the use of male language and images in my sermons.

Ellen T. Lemen, Minister
Jane-Finch Outreach/University Church,
DOWNSVIEW, Ont.

Mrs. Klempa's article in the March 1983 issue of "Glad Tidings" presents a timely challenge to the leaders of the church and to Christian men and women engaged in the teaching ministry of the church. While it is recognized that visible strides have been made over the past two decades as regards equality of rights for women in many areas of public and social life, women have not been satisfied to confine such progress merely to equality in job opportunities and pay.

Church women and all womanhood are staking the claim that the language used in worship, prayer and praise of the church should make it abundantly clear that they are included in the blessings promised to the human race through the merits of Jesus Christ the Saviour.

One dedicated leader of the church has reminded us "Jesus did not save us by virtue of the fact that He was male, otherwise women couldn't be saved. He saved us by the fact that in Him, God took on human nature".

As language expressed through words is one of the most potent means of communication, it is the obvious vehicle which must be used to purge the old imagery which excluded women and replace it by a new one which includes them.

If ministers, Church school teachers, editors of church publications and Christian literature, and others involved in the educating process were to take some positive action on the suggestions made in the second last paragraph of Mrs. Klempa's article a very happy and necessary beginning will have been made in the desired direction.

Christian mothers and fathers have the opportunity of beginning at the source, regarding it as a part of their duty when speaking to young children at home to make use of language which fulfills the aims and objectives of the challenging issue raised by Mrs. Klempa.

Helena R. Singh
TORONTO, Ontario

◆ ◆

Thank you for giving us Mrs. DiGangi's "HELP - I'm being robbed"! I hope there will be more from her pen. Many of us feel the same way.

Amber E. Wood,
VANCOUVER, B.C.

◆ ◆

Although Mrs. Klempa's well thought out presentation invites comment on several points, I wish to confine my questions to her statement, "God has traditionally been thought of as a father ... and the 'father-image' is just one way of trying to describe what we believe God is like".

Our concept of *God the Father* comes from the recorded words of Jesus, His Son. As a child of twelve, when his mother and Joseph found him in the temple at Jerusalem after their frantic search, he admonished them by saying, "Did you not know that I must be in my Father's house?" At that young age he knew God was his Father and referred to him as such throughout his entire life - even to his dying cry from the cross, "Father, into thy hands I commit my spirit"!

Was Christ's perception of God the Father a result of influences imposed upon him by the patriarchal society into which he was born, as Mrs. Klempa seems to suggest? When asked by his disciples to teach them how to pray, was this why he answered, "When you pray, say: Father, ..." rather than 'Mother'?

The qualities Mrs. Klempa ascribes to God as characteristic of good mothering are also reflected in the lives of loving fathers in today's world. Can we think of these qualities in terms of the "Motherhood of Man" without needlessly minimizing the parental role of the father?

Another question: how does the concept of the Motherhood of God affect our understanding of the Trinity - God the Father, God the Son and God the Holy Spirit? Does it follow that God the Holy Spirit should not be considered as strictly male? In John 14:26 Jesus says, ".... the Holy Spirit, whom the FATHER will send in my name, HE will teach you all things, and bring to your remembrance all that I have said to you". However, since God is not a human being, and still less a man as distinct from a woman, is there any meaning in speaking of the sex or gender of God and the Holy Spirit?

Because Jesus has taught us that God is our Father and to think of him and address him as such, I am content to do so. I would find it difficult to pray, "Help us, dear Mother God."

Isabel McLaren,
OTTAWA, Ontario.

Next Month: more thought-provoking responses!

Let us give thanks

Thanksgiving Worship Service

by Frances D. Nugent

People: "Sing to the Lord, all the world!
Worship the Lord with joy;
come before him with happy songs!" Psalm 100:1,2

Leader: "...he has always given evidence of his existence by the good things he does:
he gives you rain from heaven and crops at the right times;
he gives you food and fills your hearts with happiness." Acts 14:17

People: "The Lord is good;
his love is eternal
and his faithfulness lasts forever." Psalm 100:5

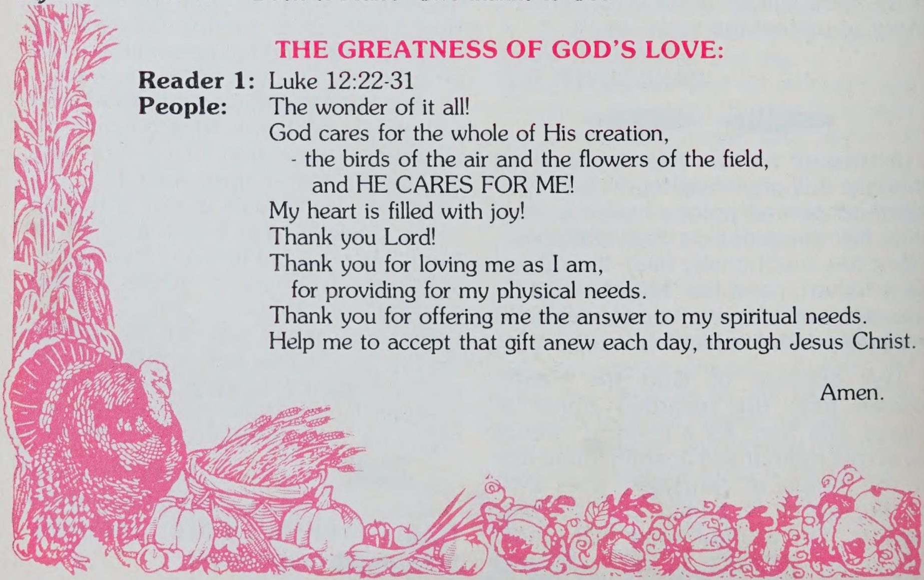
Hymn: No. 46 — Book of Praise "Give thanks to God"

THE GREATNESS OF GOD'S LOVE:

Reader 1: Luke 12:22-31

People: The wonder of it all!
God cares for the whole of His creation,
- the birds of the air and the flowers of the field,
and HE CARES FOR ME!
My heart is filled with joy!
Thank you Lord!
Thank you for loving me as I am,
for providing for my physical needs.
Thank you for offering me the answer to my spiritual needs.
Help me to accept that gift anew each day, through Jesus Christ.

Amen.



THE STRENGTH OF GOD'S LOVE:

Reader 2: Romans 8:31-39
Hymn: No. 515 — Book of Praise "Will your anchor hold?"
Reader 3: Luke 6:46-49
People: Lord help me to listen and to obey.
You have taught me to put all my trust in you,
to build my life in you,
to follow your example in all things.
I am so like the builder who built without laying a firm foundation.
Please forgive my weaknesses,
and my attempts to live on my own.
I really know better!
Help my faith to be strong and sure.
Help me to show I am yours.
Fill me with a sense of rejoicing,
and use my life to praise your name!
Amen.

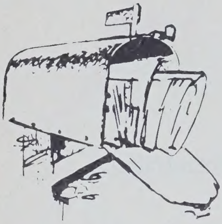
THE RESPONSE OF GOD'S PEOPLE:

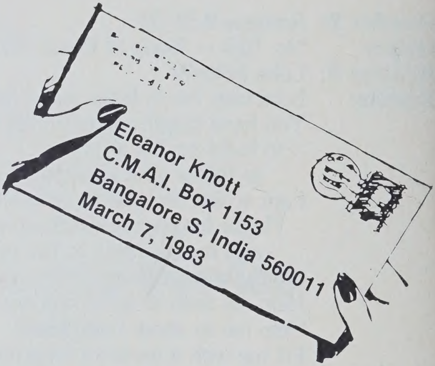
Leader: "Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him and become stronger in your faith, as you were taught. And be filled with thanksgiving." Colossians 2:6,7
"and be filled with thanksgiving"!
with rejoicing,
with gladness,
with shouts of joy.
BE FILLED WITH JUBILATION!

People: We will "Praise God with shouts of joy, ...
Sing to the glory of his name:
offer him glorious praise!" Psalm 66:1,2
Hymn: No. 68 — Book of Praise "Praise the Lord! His glories show"
Benediction: "To him who is able to keep you from falling and to bring you faultless and joyful before his glorious presence - to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority, from all ages past and now and forever and ever! Amen." Jude 1:24,25 ■

Note: The Good News Bible was used for all the scripture quotations and in choosing the scripture readings.

Dear friends,





Eleanor Knott
C.M.A.I. Box 1153
Bangalore S. India 560011
March 7, 1983

In February while many of you dealt with winter, I experienced hot summer weather. It has been very interesting to visit Kerala - Land of the Coconut. Kerala is unique from the rest of India in many ways - a higher literacy rate, higher standard of living, cleaner, more Christians and a communist government. One is impressed by the greenness - coconut palms, oil palms, rubber trees - truly a tropical forest. Most of the crops are cash crops - rubber, coconut, spices, (cardamom, nutmeg, pepper), cocoa. Pineapples, rice and tapioca are also grown. Rice, tapioca and fish form the staples of the diet.

The people are progressive and hardworking. One finds Malayalies throughout India. We visited the hospital where in 18 years they have transformed a place in the jungle, accessible only by foot-path, into a 250 bed modern hospital with many specialties. There is a School of Nursing and a chapel. A Community Health Programme has helped the poorer community. The people in this area are mainly Syrian Orthodox.

One sees many "Shrine-like" structures along the road - usually a Cross on top and often a picture, statue or small altar inside. These are Church signs, showing there is a Church building nearby. Often the Church buildings are hidden by the trees.

After Christmas I attended the Biennial Conference of CMAI in Hyderabad. Pauline Brown and Dr. Rick Allen were also there, and it was good to chat with them. At this Conference I was appointed Secretary for the Paramedical Section, until they find a full time Indian person to take over. The responsibilities as Secretary relate to the members of the Paramedical Section which currently number about 300, but we hope to increase the membership. As I travel, contacts are made with the Paramedical staff in the Lab, Pharmacy, X-Ray, Occupational and Physio-therapy Units, Medical Records, diet kitchen, etc. The Secretary is also a member of the Governing Body of CMAI.

This year we also plan to award the first three Gillian Fairbairne Memorial Scholarships to Paramedical Students. Gillian, a Bio-chemist with the British Methodist Mission was Secretary of the Paramedical Section when she died of an asthma attack in July 1980.

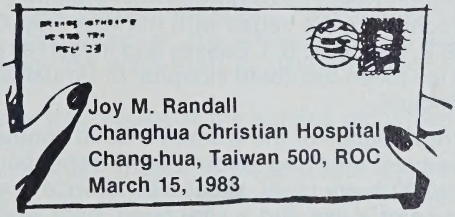
All these responsibilities take considerable time, so please pray for the assigning of priorities in my work.

My tiny house is gradually becoming more home-like as I acquire some of the things I need like a refrigerator, gas hot plate, oven. I'm doing most of my own work, including washing clothes by hand.

Living in Bangalore has some advantages like being able to attend a string quartet concert and church services in English.

Thank you each one for your encouragements through your prayers and letters. They are much appreciated.

In Christ's loving Fellowship,
Eleanor L. Knott



Joy M. Randall
Changhua Christian Hospital
Chang-hua, Taiwan 500, ROC
March 15, 1983

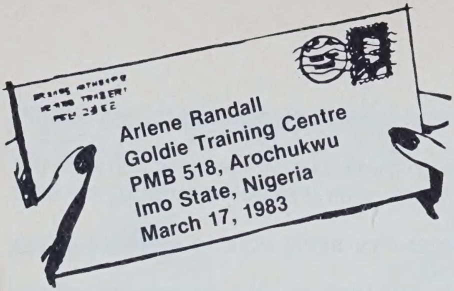
Since my arrival back in Taiwan I have been very busy and wonder if I was ever away. We started using the computer in April for the business office charges for the Lab, X-Ray, Operating Room and Nursing and Professional fees. We have great hopes for the many areas it can serve us.

We need your PRAYERS that all will go smoothly with the plans for the new hospital. The trees and buildings are already down for them to start the first part.

The present hospital continues to be busy with over 90% occupancy of the 370 beds, and many days we have over 1400 in Out-Patients Dept. We now have over 700 on our staff and over 350 in our Nursing Dept. and 120 students. Our In-Service Program is very active with training for all our staff. Please PRAY that we will find the best nurses and many that are Christians and interested in the Christian faith. This is also the time for new Resident doctors, interns and clerks to be invited to our hospital so please PRAY that they may find suitable ones. Dr. C.C. WU, our superintendent, and our administrative staff need all your prayers that we may work together for the advancement of medical work, service and the Gospel here in central Taiwan.

Thank you for your continuing support and especially your prayers for these and other concerns. I do appreciate hearing from you and sharing our joys and sorrows, thanksgivings and hopes for the future.

Yours in Christian Love,
Joy M. Randall



Arlene Randall
Goldie Training Centre
PMB 518, Arochukwu
Imo State, Nigeria
March 17, 1983

Christian love and greetings to you all. In spite of my silence (over a year since I last wrote) I've not forgotten you. I thank so many of you for remembering me in your prayers and with your letters and cards. They are always a joy to receive. God, as always, has continued to supply my needs as well as an overabundance of His love and care.

Since May 1982 I have been teaching English (grammar and literature), Christian Education and Church History to eighteen men student evangelists at Goldie Training Centre in Arochukwu. We began with the Very Rev. O. Mbila as principal and Church Sister A.E.E. Oku, Rev. B. I. Bassey and myself as teachers. Rev. Mbila was later transferred to Queen Elizabeth Hospital in Umuahia, so since Jan. Miss Oku has been the principal.

The Number 6 District Council of the Women's Guild donated a big generator to us in July so we have been enjoying electric light from about 5:00 to 6:30 every morning and 6:30 to 10:00 every night. What a difference it makes!

We also have the use of a van and a very good, hard working driver, Bassey. Besides the normal driving activities Bassey brings water in jerricans for us about every second day.

This time here I am living with Sister Oku above the library and the office. Her two grandchildren and one teenage girl named Nweke (or Stella) live with us. With them and Rev. Bassey's children the compound is kept lively.

We begin each day around five or five-thirty by waking with the lights and a bell. By six o'clock the students begin their one hour manual labour which helps to keep the compound in order and them in good physical shape. During the rainy season this is mostly grass cutting—with machetes, not lawn mowers!

After the other morning activities like eating and cleaning up we worship at eight o'clock. Classes are from 8:30 to 2:00 p.m. with two short breaks. Two hours in the afternoon for lunch and a rest soon come to an end when the bell summons everyone to another class at 4:00 p.m. These later classes are more of a practical nature, sometimes evangelism practice, or music, or sports, or weekly fellowship for evaluation and planning.

We close the day's activities with worship at 6:30 p.m. There are still homework assignments and reading for the students and preparing classes for the staff. For some weeks I was having extra classes with a few students every night from about 9:00 to 11:00.

There is not much time to spare. But I thoroughly enjoy the task given to me. I will really miss our Goldie family after next month. I thank God for enabling me to do the task that was set before me.

In His service,
Arlene Randall

In Memoriam

Isabel McConnell

Isabel McConnell, one of the first missionaries to go overseas under the "continuing Presbyterian Church" died in Windsor, Ontario, May 3, 1983. The funeral service was from St. Andrew's Presbyterian Church, Windsor, on May 5, the Rev. Robert Fourney in charge. Miss McConnell was appointed by the Women's Missionary Society (W.D.) in 1927 to serve as a medical missionary in Jobat, India in what became known as the Bhil Field. She established nursing service and nursing education in Jobat hospital, setting standards that won recognition in a wide area of Central India. The Isabel McConnell School of Nursing in Jobat is a memorial to her pioneer work in nursing education. Seconded to Vellore Medical College for two years, she returned to the Bhil Field to help establish the Mobile Medical Units - the forerunner of the present Rural Health Service. Miss McConnell resigned from the WMS staff in 1956 after twenty-nine years of service.

Dr. Margaret Kennedy who spoke at the service described Miss McConnell's life and witness in India:

"I am glad to have a share in giving thanks with you for the life of Isabel McConnell...I remember her boundless energy, her thoughtfulness, and that undergirding love which was constantly being recharged by God's Spirit.

"*Mac* as we all called her ... was first and foremost a nurse, and a teacher of nurses. Born in Ballynahinch, Ireland in 1898, she came to Canada as a young woman and took training in the Montreal General. Then she felt a call to serve Christ as a nurse overseas. I met her first on my arrival in India in 1939 when I was escorted to Jobat by Bessie MacMurchy. ...Mac welcomed me, the stranger, with a warm embrace.

In 1927 when the reformed mission of the continuing Presbyterian Church was establishing a centre in Jobat and the hospital was being built, Mac started right in to build up a staff, using mostly the local Bhil Christians. By 1938, Mac was ready to establish a regular School of Nursing and (Bessie MacMurchy was Principal while Mac carried on as Superintendent of Nursing).

Now the children of those whom Mac trained are among those running the hospital, fully qualified, well educated leaders... the program continues... It is a hospital witnessing to the presence and love of Christ.

Mac McConnell had to give up her work in India for personal reasons. She came to Windsor where her sisters were living and went on the staff of Hotel Dieu where she served for six years.

Jesus said I am come that they may have life abundant. Isabel McConnell lived abundantly. Now she has gone on to Him who has a place for her beyond the veil of mortality. Let us rejoice for her and for the fact that we mortals too, here and now, are counted worthy to serve in our capacities, as she did, through the grace of our Saviour Jesus Christ." ■

Donations to a trust fund set up in memory of Miss McConnell may be sent to the WMS Office. These will be used in the training of nurses in India.

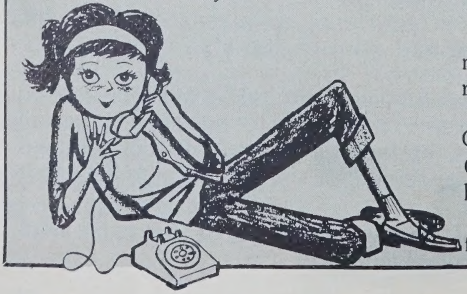
Celebrate Youth

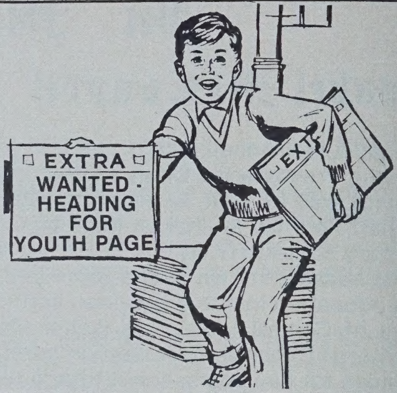
Something new has been added! A page especially for children and teenagers who contribute so much to the life and ministry of The Presbyterian Church in Canada. When we say "Celebrate Youth" we mean that we want young people - children and youth and their leaders/teachers to share with the rest of the Church their ideas, writings and art work, along with reports of their activities so that we can acknowledge and give thanks for the part they play in making all our lives and ministry richer and more complete.

Avery and Marsh in the last verse of their song "I am the Church"* say what the Working Group for Children and Teenagers feels -

I count if I am ninety,
or nine, or just a baby
There's one thing I am sure
about and I don't mean maybe.
Chorus:
I am the Church! You are the church!
We are the church together!... *

We want your help to tell the story as young people want it told about the way they are serving the church in local congregations, communities and beyond.





NEEDED: A MASTHEAD OR SYMBOL FOR THIS PAGE

From the start - We would like to have a special symbol or design for this page so that people can readily identify it as the page that young people contribute to in the magazine. Keep the following in mind as you work on your suggestion:

1. The design should be suitable for a page 5¾" x 8".
2. The sample should be a black pen drawing that can easily be reproduced.
3. The drawings should be sent to the
   National Secretary for Children's and Teenage Work,
   Women's Missionary Society, W.D.,
   Room 100,
   50 Wynford Drive,
   Don Mills, Ontario, M3C 1J7.
   no later than December 1, 1983.

From the drawings submitted a small committee will select the one which they feel best represents the intent of this page.

This is a new venture on the part of the Glad Tidings and the Working Group for Children and Teenagers. We hope you will help us make it a successful one.

---

*The Avery and Marsh Songbook — available from the W.M.S. Book Room.

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE:	
First book -	$.50
Each additional book -	$.10

WRITTEN IN LOVE

by L. June Stevenson
32 pages $2.00

June Stevenson is a very warm and open person. These qualities are evident in her writings which have struck a responsive chord in the hearts of Glad Tidings readers. The editorials in this booklet indicate a wide-ranging and sensitive awareness of her world — whether she describes the changing seasons, or the struggles each of us has in coming to terms with our successes and failures. She shares her personal spiritual journey with her readers, and whatever she writes is in the context of her Christian faith, and her awareness of God working in her life.

June lives in Don Mills, Ontario with her husband and children and is a member of St. Mark's Presbyterian Church. A former special education teacher and Community Mental Health Consultant, June is editor of the Glad Tidings, the official magazine of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Marjorie Ross

HOUSEHOLDS OF GOD ON CHINA'S SOIL

Compiled and translated by
Raymond Fung
WCC Mission Series
World Council of Churches
Geneva. Paperback 78 pages
Price $5.25

This little book contains 14 stories of grassroots Christian communities in seven provinces of the Peoples' Republic of China today. They are told simply and honestly and at times with great poignancy by Chinese Christians involved in the life of their community. How they witness to the reality of their faith while living in a communist society is an inspiration to Christians everywhere.

The stories tell "how small Christian communities, through one of the most radical upheavals in human history, kept their faith in Jesus Christ - and how their faith kept them."

One of the most obvious conclusions to be drawn from these brief accounts is that the church in China is Chinese. People in the streets and in the communes no longer see Christianity as a foreign religion. After 25 years of isolation and 8 years of acute suffering, with zero visibility, the church is seen to have lived and grown. The Chinese Christians are saying to us, "We exist and by the grace of God we will do the Lord's work in China."

During the Cultural Revolution many suffered greatly but they also learned to witness not in word only, but by acts of grace and kindness, by compassion, by useful service to fellow citizens and by the very integrity of their lives.

The book is small but packs a punch. It is excellent for use in small groups for group devotions, group discussions and group reading. It will help Christians to be more faithful in their own witness and more knowledgeable about the church in the world. It bears the stamp of authenticity of the World Council of Churches. I recommend it heartily. - Malcolm Ransom

wms highlights

SYNODICAL NEWS

Manitoba and Northwestern Ontario

The 69th Annual Meeting of the Manitoba and Northwestern Ontario Synodical was held in First Church, Thunder Bay, Ontario on March 25 and 26. Theme was "Jesus Christ - The Life of the World". President, Mrs. Margaret McCutcheon presided. She welcomed those present which included Mrs. Eileen Parish, Miss May Nutt from Toronto, and Lorna Cameron, A.E.C. In her address, Mrs. McCutcheon spoke on the tremendous need for work with children.

Among the many activities was a workshop on the duties and responsibilities of officers conducted by Miss Nutt and Miss Cameron; Remembrance Service by Winnipeg Presbyterial; introduction of the bible study based on the book "46 Images" by Miss Cameron; and a solo by Mrs. Irene Brown accompanied on the piano by Mrs. Terry Thornburrow. The first day concluded with a Communion Service conducted by the Rev. A. H. Johnston of St. Andrew's, assisted by women from Lakeview and First Churches.

Mrs. Parish was presented with a banner made by Mrs. Ernest (Ray) Blake of Kenora, Ontario depicting the map of Canada. The Synodicals, Presbyterials, branches and groups are shown by differently coloured stars embroidered on the banner.

The new officers were installed by Mrs. Parish. Incoming president is Mrs. Nancy Murray.

Alberta

The Annual meeting of the Alberta Synodical was held in Westmount Church, Edmonton on March 21-23rd. An executive meeting conducted by the president, Mrs. Ruth Richards, was followed by opening devotions led by the ladies of the Edmonton Presbyterial.

Morning sessions were opened with devotions given by the Rev. George Johnston, Supt. of Missions, Synod of Alberta, and based on the theme from Corinthians 14:15.

The Tuesday event included a "Service of Remembrance" led by Jean Storrs, and Lois Snider and Lorraine Nagel presenting an interesting review of fulfilling our purpose 'to pray for the advancement of the Kingdom of God, at home and abroad'.

Special guest, June Stevenson, editor of *Glad Tidings* gave insight into the work involved in the *Glad Tidings*, and led workshops on different forms of creative writing. As after dinner speaker, she presented some challenging thoughts based on the theme. Mrs. Stevenson also installed the officers for 1983.

Hamilton-London

At the 36th Annual Meeting of the Hamilton-London Synodical held in April at St. Andrew's Church, Owen Sound, the new executive, with Mrs. Allan Neal of Sarnia as president, was installed by Miss Margaret Ramsay. Greetings were brought by the Mayor of Owen Sound, Mr. Ovid Jackson; the Moderator of Synod, the Rev. Douglas Black; the Moderator of Presbytery, the Rev. Hugh Nugent and the minister of St. Andrew's, Dr. Fred Miller. Two hundred and seventy-eight women attended.

Bible Study on Tuesday reflected the theme "O God, our help" and on Wednesday, "O God, our hope", both sessions led by Paris and Niagara Presbyterials, under the direction of Miss E. Murdoch. Opening worship on Tuesday was presented by Sarnia Presbyterial and closing worship on Wednesday by Chatham Presbyterial, aided by the Rev. Linda Brown.

The key feature on Tuesday night was the Heritage Celebration, in which the history of the WMS from 1864 to 1983 was presented by London, Huron, Stratford, Maitland and Hamilton Presbyterials. The C.G.I.T. from Owen Sound made a special presentation in reading and music.

Guest speaker on Wednesday was Dr. Margaret Kennedy, who dealt with the hope and promise of the Christian message, illustrating it with examples of the witness of specific Christians in various areas of the world.

PRESBYTERIAL NEWS

Sarnia

Sarnia Presbyterial was welcomed to St. Andrew's Church, Petrolia, Ontario for their Annual Meeting by president, Mrs. Joyce Pritchard on April 5. The meaning of Peace and Disarmament was the roll call. Many blankets were gathered for Ewart College, Armagh and Evangel Hall.

Mrs. Dorothy Neal introduced guest speaker, the Rev. Iona MacLean, minister of Laurel Lea-St. Matthews Church, Sarnia. She spoke on Peace and Disarmament and encouraged the promotion of peace. Rev. MacLean was thanked by Mrs. Peggy Jeffery.

Mrs. Dorothy Neal installed the officers for 1983.

Regina

Dorothy Williams welcomed those attending the 69th Annual Presbyterial meeting held at First Church, Regina on April 15 and 16.

Greetings were brought by Mary Findlay, Synodical President; the Rev. Keith Humphrey, Presbytery; the Rev. Charles Scott, host church; and the Rev. John Neilson, Superintendent of Missions.

Friday evening worship was conducted by the Norman Kennedy Presbyterian Women. Musical selections were played by Glenn Morris, clarinet; Graeme Morris, trombone; trio of violin and piano by Shannon, Shawna and Sheryl Tipping.

Dorothy Williams introduced guests, Jeanette and Robb Taylor, teachers who had served with CUSO in Papua New Guinea. They presented an informative and interesting slide presentation.

Creola Simpson and Marg Hyndman presented a study on "Pilgrimage of Faith" - "Oneness in Christ". Marg Hyndman used the *Rubick's Cube* in a presentation on "Unity in Christ".

The Saturday morning session opened with a sing-song with Mrs. Mae Morris at the piano. Annie Emslie and Shirley Priddle of Qu'Appelle conducted the morning worship service based on "Together in Hope". Creola delighted everyone with a solo, "The Holy City". Dee Doolittle and Grace Henderson presented annual reports in a skit form.

In the afternoon Creola Simpson showed the filmstrip, "Hear the Good News".

Mary Findlay conducted the installation service for the new officers — Mae Morris was elected president. Grace Henderson thanked outgoing president, Dorothy Williams for her years of leadership. The Rev. John Neilson closed the meeting with the benediction.

East Toronto

Calvin Church, Toronto, hosted the 69th Annual Meeting of the East Toronto Presbyterial, March 28. The theme for the day was "Praise! Prayer! and Priorities!" (Scripture — Joshua 24:15 "Choose you this day whom you will serve".)

Guest speaker for the afternoon session was Linda Kreklewetz, missionary home from Lesotho, Africa. Her excellent presentation of her life, work, friends and the political perils for native Christian leaders in Lesotho was based on the words of Jesus to Peter after the resurrection..."Peter, tend my sheep".

At the evening session, Mrs. Jeanne Snider, a member of the Priorities Committee of The Presbyterian Church of Canada, explained the work of that committee. She challenged listeners to remember that life is to serve God's purposes in our generation and urged a renewal of children's and youth work in our churches.

President, Mrs. Esther Powell, assigned groups of 6-7 for a half hour of prayer for a particular mission area.

The Rev. D. Herron, minister of Calvin, installed the elected officers for 1983 and gave the closing worship service.

Peterborough

Why would anyone be a missionary in the 1980's? This question was asked by the Rev. Glenn Davis at the Annual Meeting of Peterborough Presbyterial at St. Stephen's Church, Peterborough, Ontario on March 30. Rev. Davis, Secretary for Overseas Missions, challenged each of the 47 women present to be missionaries as our God is a missionary God.

The morning session was opened by Mrs. Marion MacMillan and Miss Violet Scott from Havelock conducting worship. An unusual musical number was performed by Miss Meignon Mayneord who whistled three selections. Reports showed a successful year.

In the afternoon an 'In Remembrance' service was conducted by Mrs. Ruth Kee of St. Stephens. The Rev. James Hutchison installed the officers for 1983.

Moose Jaw, Saskatchewan

The Annual meeting of the Moose Jaw Presbyterial took place in Knox Church, Weyburn, Saskatchewan on April 8th and 9th, the theme "Being Messengers of Reconciliation".

Greetings followed a dinner with special guests the Rev. John Ferrier and the Rev. Glenn Noble. A lively hymn sing, conducted by Mary Findlay with Lois Noble at the piano preceded a Communion service.

A program "Pilgrimage of Faith - Oneness in Christ" planned and presented by Marg Hyndman, Fort Qu'Appelle and Creola Simpson, A.E.C.

completed the evening activities.

Saturday morning commenced with a Remembrance service. Business and reports were dealt with before lunch.

A new slate of officers and secretaries was presented by Evelyn Telford and installed by Creola Simpson.

Other highlights of the meeting were an excellent book display, a book review, a sing-song and a "case History" which was presented by Creola Simpson, followed by group discussion.

Margaret Gillies, Moose Jaw led the Closing Worship in keeping with the theme.

North Bay

The 69th Annual Meeting of North Bay Presbyterial took place in Massey Church, Massey, Ontario April 23rd with Mrs. Win Roseborough, president, chairing the assembly. Thirty-three persons registered.

The meeting was opened with welcome and prayer, greetings by Miss Jessie Burnside for the host-church and the Rev. Roy Taylor for Presbytery. The worship and memorial service was conducted by Mrs. Isobel Ferguson and Mrs. Isobel Fraser of the Florence Graham group, Knox, Sudbury. Karla and Sheri Clipperton delighted listeners with two vocal selections.

Following business and reports, Dorothy Taylor played the organ for a sing-song led by Marjorie Edgar.

Using the theme "Steadfast Abounding", guest speaker May Nutt, Executive Secretary, WMS (W.D.) drew a parallel from John 21 where Christ questions Peter about his love for Him.

After lunch, Mrs. Edgar gave book reviews. Worship was given by Mrs. D. Saunders and Mrs. P. McKay of Calvin, Sudbury. Miss Nutt showed pictures of Nigeria taken in 1979 depicting the differences in city and rural life.

Mrs. Kerr expressed appreciation to all, including Miss Hunt, the local organist. Miss Nutt installed the new officers. Mrs. Leah Stewart pronounced the closing prayer.

Bruce Grey

Bruce Grey Presbyterial met in St. Andrew's Church, Hanover, Ontario, April 13th with president, Mrs. Robert Smith presiding. Mrs. George Braithewaite gave the welcome on behalf of the church. The Rev. Hugh Nugent, moderator of Bruce Maitland Presbytery brought greetings.

Lynne Longmuir, A.E.C., led discussion and voting on the area Rallys and a workshop on preparing prayers. Hanover presented a worship service in which the 'In memoriam' was incorporated.

The session served communion with the Rev. Douglas Lennox using the theme "Taking Stock" for his message to the 122 present.

Mrs. Carl Remus presided for the election of officers and Mrs. Ronald Thompson installed the new officers.

London

The 69th Annual Meeting of the London Presbyterial was held on April 6th at Hamilton Road Church, London, Ontario. This year the theme was "Lord of Light".

One hundred and ten afternoon registrants were welcomed by president, Mrs. A. E. Coventry. The Rev. J. M. Pollock, minister of the host church, opened the meeting with holy communion, assisted by four elders from the WMS. Members from Knollwood Park Church, London, presented devotions.

The Rev. Linda Brown introduced Miss Lois Powrie, National Secretary for Children's and Teenage Work, who conducted workshops on children's and girls' work.

Cathy Fraser (in appropriate dress) presented an interesting 'Fish Story" in connection with the Fishermen's Club.

Following dinner, Linda Brown and organist-pianist, Margaret Stewart opened the evening session with a lively sing-song. Mrs. Marian Weldon introduced guest speaker, Miss Susan Letkemann, Co-ordinator of Juvenile Program Community Service Orders who showed a film on her work. Mrs. Mary Nisbet, past president, installed the 1983 officers. Mrs. Margaret Ford presented devotions and "In Memoriam". The Rev. Pollock closed with the benediction.

LOCAL GROUP EVENTS

Scarborough, Ontario

On April 13, the Presbyterian Women of St. David's Church, Scarborough celebrated their 30th Anniversary. The first meeting of Kitchener Park Women's Auxiliary was held on April 23, 1953. On May 30th, 1957, the group affiliated with the Women's Missionary Society and the name was changed to Presbyterian Women. The evening took the form of a pot luck supper attended by approximately 71, consisting of many past members as well as ladies from the present organization. Slides of by-gone days were presented. A most enjoyable evening was had by all with many old friendships being renewed.

Spoons were made up to celebrate this occasion, the logo designed by Mr. Robert Donaghey, depicting the "aim" of the Presbyterian Women.

Calgary, Alberta

Chalmers Church, Calgary held a very special "Mission Sunday" on April 10. The Rev. Keith Wilcox emphasized the mission side of the weekly offering envelope, having made a larger replica of the envelope from which he withdrew posters depicting Mission Fields in Canada and overseas.

The WMS was represented in the morning service when Miss Mollie Harback, Isobel Taylor Evening Group, spoke. She gave a resume of Isobel Taylor's life and years of service. Miss Taylor is at present in the Good Samaritan Hospital, Edmonton.

Mrs. Alberta McCallum, representing the Nichols Gunn Afternoon Group, spoke on "Who was Nichols Gunn"?

A beautiful banner symbolizing the life membership pin of the WMS and the membership pin of the Scottish Guild was made and presented to the church by Mrs. Janette Mackie, president of the Isobel Taylor Group.

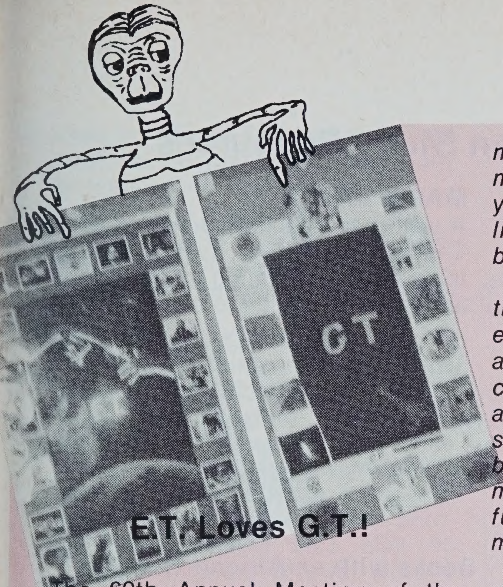
Port Colborne, Ontario

During the Sunday Morning Service on March 27th, the WMS Senior Auxiliary of First Church, Port Colborne made the following presentations: Life Memberships to Mr. Neil Doan, Clerk of Session and Mr. Frank Hammond, Trustee; Certificates of Recognition to Joseph Bowman and Jeffery Mirrless who were both recently awarded their Scout Religion in Life Award.

At the April Thankoffering meeting Life Memberships were presented to Mrs. Olive Bidgood and Mrs. Florence McIntyre.

Ottawa, Ontario

On Sunday, March 27, Westminster Missionary Society of Ottawa presented 4 Honorary Memberships - to Mrs. David Arch, Miss Mildred Stinson, Mrs. Gertrude Payne and Mrs. Nora Rosborough. The group was formed in 1927 at the home of Mrs. Arch. Both Mrs. Arch and Miss Stinson are charter members and all 4 still participate in the group.



E.T. Loves G.T.!

The 69th Annual Meeting of the Saskatchewan Synodical was held at Knox Presbyterian Church, Yorkton, Saskatchewan, April 22 and 23.

In keeping with the theme *E.T. loves G.T.* about forty-five ladies were pleased to welcome E.T. himself, the friendly little being from outer space. His presence caused an immediate flurry among the delegates as, full of enthusiasm, good intentions and spontaneity, little E.T. with his own inimitable style of reporting, held forth with nothing less than praise and commendation for "Glad Tidings". Announced only by a stirring prelude of organ music, E.T. suddenly burst on the scene of the Synodical gathering of delegates with exciting and challenging statements concerning our great little magazine. We listened breathlessly as he told us:

Attention! Attention! all people of this planet Earth! Tune in on an important communiqué from E.T., your roving extra-terrestrial reporter. Do you earthlings know about G.T.? If not, then I have some Glad Tidings for you. Turn up your sound receivers and listen to the good news about G.T. - the best mini-church magazine there is! And I mean best!! Would you like to receive your very own copy of this little gem of literature, that is, indubitably the very best? the ultra-ultra best?

Just listen closely while I describe the wealth of reading material contained in this mini magazine — informative and entertaining editorials; factual and complete reporting; comprehensive and sympathetic mission studies; personal and inspiring letters; fair and unbiased book reviews; sensitive and meaningful poetry; graphic and colorful illustrations; and last, but by no means least, superlative meditations!

I, E.T., will come again, within minutes, with another important flash on this superb little book.

Later, we heard:

Hello again earthlings: Your Extra Terrestrial reporter on the line again. Do not hesitate, all you listeners on 'Earth Planet' — subscribe now, and receive your copy of Glad Tidings - ten times over. Just consider, ten wonderful copies for the low sum of $3.00!! There is no better recommendation than this: E.T. vouches for it, and "everybody together" must be right. Just try it! You'll be glad you did. And so friends of planet earth, this is your favourite E.T. reporter signing off from station "ZZZ" from a planet of your universe.

The following poem was displayed on a poster:

Hurrah for G.T.
To us it is no mystery
And we all speak with certainty
That you and me, indubitably
Along with E.T., love G.T.

Thanks to Myrtle Bean of St. Mark's Presbyterian Women who, along with Mrs. Annie Brumwell, participated in this creative and contemporary promotion idea. ■

1983 - 1984 Mission Study Resources

Growing Roots and Wings

CHILDREN

The packet will contain a Leader's guide *"Growing Roots and Wings"*, one copy of a children's book *"Roots and Wings"* and additional materials related to the Offering Project 1983-84. **$10.00**

Central Africa

ADULT

The packet contains a basic book *"Journey of Struggle - Journey of Hope"*, a 12 frame filmslip and suggestions for developing six group study sessions using the contents of the packet and the June-July 1983 issue of Glad Tidings which contains articles on our partner churches. **$8.00**

Note: *extra copies of the Special issue of Glad Tidings are available.* **30¢ each copy**

YOUTH - Afri-Can Friends

Drama, case studies, games, music and creative activities are used in the five sessions in the packet to explore and compare issues facing youth in Central African countries. **$4.50**

MAP'N FACTS

A wall map specially prepared for the Central Africa Study. Two-sided it contains many interesting maps and facts about the countries to be studied. **$4.55**

Journey of Struggle,
Journey in Hope

Books with an African Theme

I Sing Your Praise All The Day Long
by Fritz Pawelzik
A collection of psalm-like prayers written by young Africans. Suitable for worship. **$2.75**

No More The Round Mud Hut
by Willard E. Roth
Poems, stories and essays by young Africans expressing their concerns and hopes for Africa. **$1.65**

All In An African Lifetime
by Wilfrid Grenville-Grey
Poems, stories and essays describing the African experience from childhood through old age. **$1.65**

Cry Sorrow, Cry Joy
by June Ann Morre
Short stories written by African authors. **$3.00**

ORDER FROM: WMS BOOK ROOM,
Room 100, 50 Wynford Drive, Don Mills,
Ontario, M3C 1J7.

Note: .50¢ each item for Postage and Packaging.

Make cheque payable to: WMS BOOK ROOM.

Sources for African Pictures and Films

- National Geographic has had many articles over the years.
- Local Travel Agencies
- The National Film Board. Your local library and/or school unit can inform you as to where these can be borrowed.
- Encyclopedia Britannica has a number of films and filmstrips available for loan and/or purchase. Their Visual Education Centres can be contacted through 75 Homer Avenue, Toronto, Ontario M8Z 4X5; Box 61, St. James P.O., Winnipeg, Manitoba R3J 0H4; 5525 rue Berri, Montreal, Quebec H2J 2S4; 85 Guigues Avenue, Ottawa, Ontario K1N 5H8.

Just Married

Congratulations to the *Glad Tidings* Circulation Manager Isabelle Murray who was married on May 23. She is now Mrs. John Brown.

Study/Travel Seminar to Korea March 22-April 12, 1984. Brochures available at WMS office.

In Remembrance

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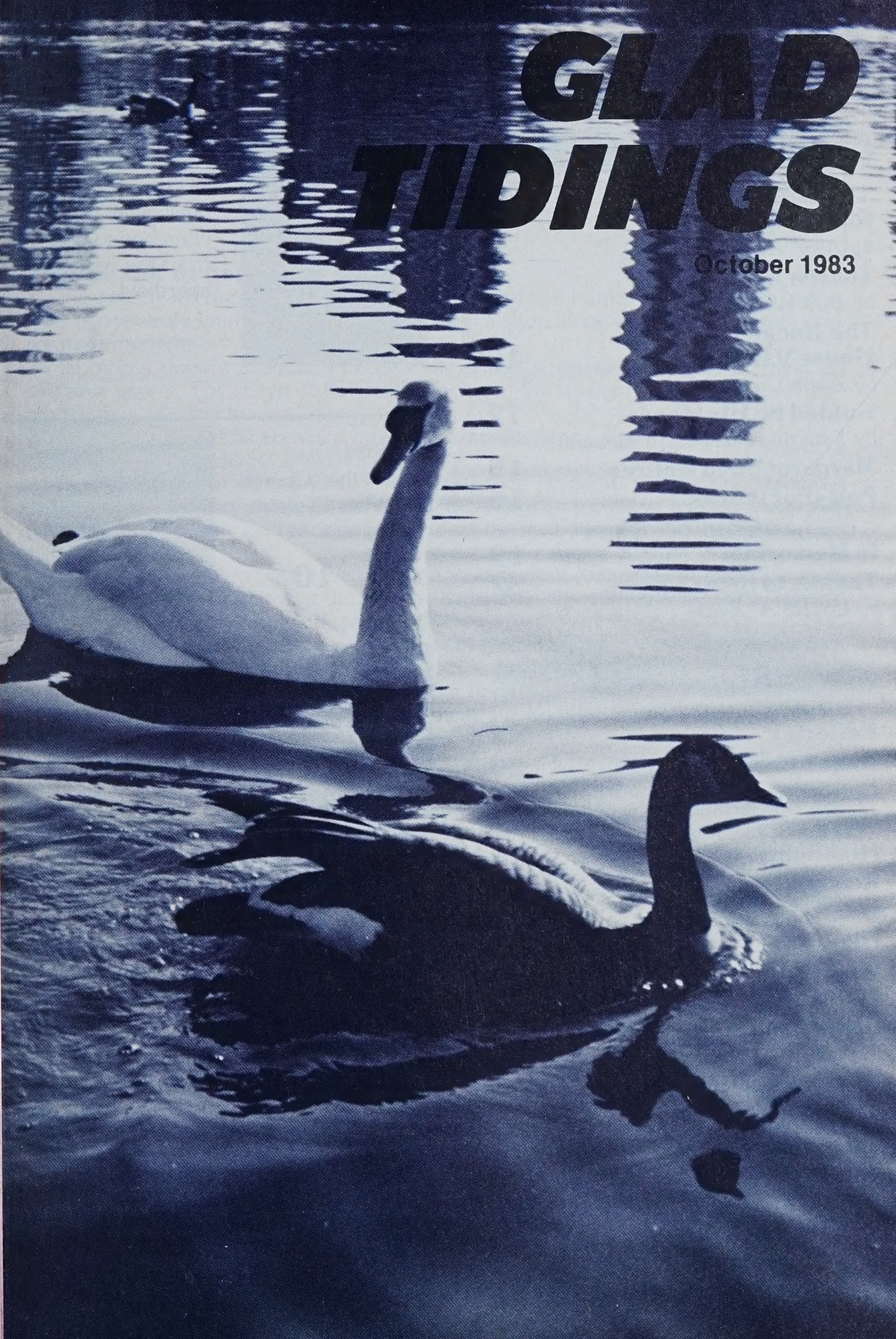
GLAD TIDINGS

October 1983



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Written in Love

The pursuit of happiness...

The search for happiness is an inherent part of the human struggle. But happiness is not easily found. It cannot be bought in a shop along with pretty baubles and flashy ornaments.

Happiness does not come automatically with the possession of gold, silver or precious jewels. The sheen of fine gold dancing in the sunlight may bring more happiness than owning the real thing.

Happiness cannot be obtained by any fraudulent means; those who break the law to find happiness will be disillusioned.

Happiness cannot be found in any known food or drink, though the pervasive drowsiness of a full stomach after a hearty meal is often mistaken for happiness. No matter how sweet the nectar or how succulent the fruit, the pleasure they give is but a passing taste.

Happiness will catch you unaware, even at life's dark moments. It often comes in strange forms — the scent of summer strawberries; the sun dancing on a tranquil lake; smoke curling up a fireplace.

Freedom from pain and tribulation does not guarantee happiness. Great suffering may be endured with an inner tranquillity that defies explanation.

Never depend upon other persons for your happiness — you will be disappointed. No one person can make you happy although a good relationship may bring an indescribable joy that will later be recalled as true happiness.

Happiness has little to do with rank or social status. Commoners may gasp in awe or envy at royal pomp and circumstance while their children are happy making dandelion chains in the fields. Money can buy the trappings of comfort and the security of a nice home but it is in the warmth of the heart that happiness lies.

Education cannot bring happiness, although it may open many doors. There is much to be learned about happiness just by living and loving.

True happiness is like a deep well that reaches far into the depths of your being; its untapped springs can be drawn upon when life seems desolate. Yet, it can never be summoned on command; it is as illusive as a mouse in a barn.

Happiness is never forced, never false. When you find it, you will know it, but do not be surprised if it seems to dissolve as do snowflakes on your nose, or drift away like a cloud on a windy day.

Don't search too hard for happiness. It will come to you when you are busiest trying to bring happiness to others. Happiness is the one thing you can give to someone else without having it yourself. Remember, the secret of happiness is in the pursuit and not in the possession. If you ever find happiness by hunting for it, you will find it, as the old woman found her lost spectacles, safe on her nose all the time.

June

The Long Road to Reconciliation

by Allan A. Boesak

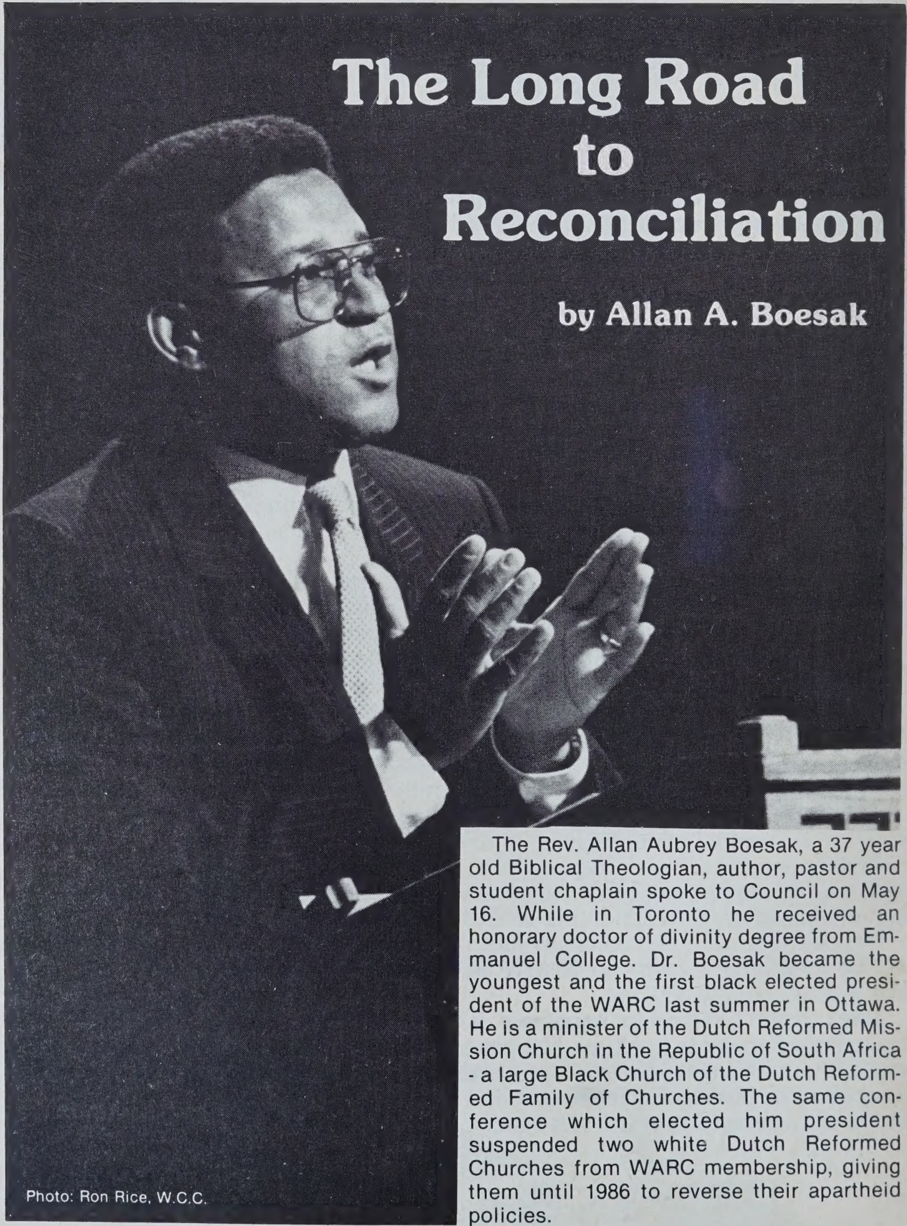

Photo: Ron Rice, W.C.C.

The Rev. Allan Aubrey Boesak, a 37 year old Biblical Theologian, author, pastor and student chaplain spoke to Council on May 16. While in Toronto he received an honorary doctor of divinity degree from Emmanuel College. Dr. Boesak became the youngest and the first black elected president of the WARC last summer in Ottawa. He is a minister of the Dutch Reformed Mission Church in the Republic of South Africa - a large Black Church of the Dutch Reformed Family of Churches. The same conference which elected him president suspended two white Dutch Reformed Churches from WARC membership, giving them until 1986 to reverse their apartheid policies.

The World Alliance of Reformed Churches' meeting in Ottawa last summer discussed thoroughly the issue of apartheid in South Africa. Declaring apartheid to be sinful and a heresy, they suspended the membership of the two white Dutch Reformed Churches of South Africa. That decision was not made over a period of only one year.

The issue of racism and apartheid as a specific policy of the South African government was discussed in an ecumenical setting for the first time in 1928 when the International Mission Council met in Jerusalem. The questions raised then were, 'What is the connection between colonialism and racism? Why does the Christian church feel so comfortable with both of them? Why has the Christian church done so little to bring about any kind of change in that situation?' In fact, the Christian church had profited from those situations in the world caused by rising colonialism and its inevitable counterpart, racism. Although Jerusalem did not bring any kind of solution, at least it opened up a debate.

Intermittently between 1928 and 1948, the issue was discussed but it was very far removed from most of the North Atlantic churches who at that time set the pace for the ecumenical movement. In 1948, the World Council of Churches was established and held its first Assembly in Amsterdam.

Around the meeting were all the signs of devastation caused by the second World War. The North Atlantic churches began to realize that racism was not something far removed from the life situation of the Churches gathered in Amsterdam but showed its ugly face right in civilized Christian Europe. And the impact and the results of Nazism could no longer be denied. It was not only a question of a political philosophy that was evil, it was also a question of the alliances between that evil and the Christian church that disturbed the ecumenical movement.

At the same time in May 1948, the Nationalist Party was elected into power in South Africa on a blatantly racist platform and the word apartheid loomed for the first time on the horizon of the world. Amsterdam, while being more aware of the problem of racism in South Africa could not really comprehend the full meaning of the rise to power of African nationalism and apartheid.

Apartheid declared sinful and a heresy.

By 1954 however, when the 2nd Assembly of the WCC in Evanston, Illinois the laws of the South African government has become known. All three of the white Dutch Reformed Churches in South Africa had played a key part in bringing that government into power and in providing theological justification for the policies of the government. From 1952 onwards these churches sent memorandum upon memorandum; delegation upon deligation; to ask the government to implement specific requests which had to do with the total and complete separation of the races.

The World Council discussed the situation and wrote a letter pleading with the churches in South Africa saying that the churches should try, through the power of the gospel, to provide an alternative for the South African society and not sanction the evil being done and that, through the blood of Jesus Christ in the power of the Holy Spirit, it is possible to work towards reconciliation and the recognition of the humanity in all of South Africa's people. This letter was totally ignored.

In Sharpville, 1960, black people staged a peaceful protest against the apartheid policies of the South African government. Hundreds were shot, most of them in the back, and more than 80 were killed. This event triggered a Consultation of South Africa Churches, including representatives of the Dutch Reformed Church. For the first time Churches asked *Are we partly responsible for what has happened? And what is the future of the church in this country?*

When the Prime Minister heard the report of the Consultation he was so angry that he made a public statement refusing to accept the report unless the white Dutch Reformed Church Synods endorsed it. As far as he knew the official policy of the church was still to support the government and its policies.

Settlement camps are dumping grounds for old people, and women and children.

Sure enough the Synods reaffirmed their support for the government's policies of apartheid. The Dutch Reformed Churches then withdrew their membership from the World Council and the only really ecumenical body they remained members of was the World Alliance of Reformed Churches which met in 1964 and called the South African churches once again to work towards reconciliation.

Again the World Alliance was ignored. When it met in 1970 in Nairobi, they stated that a church that has as a law any form of racial segregation cannot be considered an authentic member of the body of Jesus Christ. Even that strong language did not impress the white Dutch Reformed Church which also ignored a request to go back to South Africa and begin a process of consultation with the black churches to do something about the situation.

By Ottawa 1982, this issue had been on the agenda for more than 60 years. The black churches of South Africa asked the Alliance to speak clearly and unambiguously, and to make a theological statement declaring apartheid a heresy.

By 1982, we had experienced too much of what apartheid means. For more than 300 years our people have been oppressed in South Africa. For more than 70 years we have staged non-violent, peaceful protests and resistance against that government's policies. Every single non-violent protest in our country had ended in a massacre.

We had seen how the government of South Africa has shown no interest in bringing about peaceful change to make it possible for most of Africa's people to meaningfully participate in an open and democratic process. I have seen our people taken to settlement camps which are really dumping grounds for old people, and women and children who cannot be used in the South African economy. In these camps old people die of hopelessness and despair; children die of hunger and malnutrition before they are one year old. I have seen people try to save scraps of yesterday's food and mix it with shredded newspaper so that they will have something to fill their stomachs. We have seen our children die in the streets in 1976 and 1980, and I will repeat this as long as I live so that people will understand what it means. In 1980, the first boy who was shot down by the police was left lying there bleeding to death in the street. His mother came and wanted to talk to him and hold him for the last few minutes and the police kicked her and shouted 'let the bastard die.'

When you gather to talk about "Jesus Christ: the Life of the World" - what does it mean to people living in situations like that where peace is a word they do not even understand because they have never known it?

Who will carry us when we can no longer walk?

What we have in apartheid cannot be the gospel! We can only claim apartheid to be Christian at the risk of blaspheming in the name of the Lord. This is what we wanted the World Alliance to say - and it did. This has a lot of implications.

For you, it means that you will have to ask fundamental questions about your own church; about your involvement in the economic and political situation in the world and about your own commitment to justice and rights even here in Canada.

For us, it means that we will not only have to challenge those churches in South Africa which support apartheid, we will have to challenge the South African government. We will have to say to that government: your laws are contrary to the word of God. It is not that we are not afraid of the government, they have shown often enough how ruthless they can be. But, I am more afraid of being disobedient to God than disobedient to this African government. It is sometimes difficult to remain faithful in situations where you know what the risks are but it is possible when churches throughout the world remember and affirm that we are the church of Jesus Christ in the world. I often think of the story of the paralyzed man who could not reach Jesus and had to be carried by his friends in solidarity and let down through the roof. When things become difficult in South Africa and threats to our lives and to our family become so real that we are in danger of faltering, we have to depend on the faith of those friends who are one in Jesus Christ with us. Who will carry us when we can no longer walk?

Pray with us and pray for us that God in His infinite mercy will change things so that people will learn what it means to live as human beings and learn to live as faithful followers of the Lord assured there is a God through whom all things are possible. ■

> *We have a long, long way to go. So let us hasten along the road, the road of human tenderness and generosity. Groping, we may find one another's hands in the dark.*
>
> *Emily Greene Balch,*
> *Nobel Peace Laureate.*

Tourist in Paradise

by Bob Wilson

For most of us, the Caribbean means sunshiny blue skies, miles of sandy beaches, and warm romantic tropical evenings. Since the 1950's, more and more Canadians escape frigid winters for a few weeks by boarding "Sunjets" to their "dreams come true."

Few islands in the Caribbean today are not angling for their share of the tourist dollar. In the Bahamas, Barbados, the Cayman Islands, Antiqua, and others, tourism makes up more than 50% of the Gross National Product. Even socialist Cuba and Grenada are actively seeking more tourists. 1.

Tourism seems innocent and funloving. But it is also big business. As tourists we spend our money freely in resort hotels and restaurants which line the beaches. We buy tee-shirts and wickerware to take home. We suspect prices are inflated, but, easily confused by a currency which is foreign to us, we pay what is asked and try to figure it out later. Surely all that money we're spending must be helping the Caribbean people get ahead!

Is it? Oh yes, it provides a major part of the income of a little island like Barbados. But, why when you stray off of the "Alice in Wonderland" tourist strip, do you see such signs of poverty? Why are over 40% of those under age 25 not working?

The pattern was set centuries ago by the triangular trade of European countries which sent ships laden with guns, clothing, cooking pots, and beads to Africa. These were exchanged for a human cargo of slaves, who were transported across the Atlantic to the Caribbean islands. Over 12 million Africans were uprooted from their homelands and sold as cheap labour to cut sugar cane, pick cotton and tobacco, which were then carried in those same ships back to Europe for processing and sale.

Although most of the islands are today independent nations and mini-states, the pattern of development and dependency set in the 18th Century continues. The islands produce few of their own basic requirements (poor soil is a factor in this). Major exports are limited to a few primary agricultural products, with sugar heading the list. In Barbados, 80% of the agricultural land is owned by fewer than 10 families, and is devoted almost entirely to growing sugar cane. Minerals like bauxite and nickel, and oil in Trinidad-Tobago and Netherlands Antilles, have helped produce vital foreign exchange with which to purchase imports. But none of the islands are self-sufficient in food production. Meat, poultry, flour,

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1. "The New Internationalist" - Issue 94, Page 10

canned goods, even fruit, vegetables and fish are imported. The main ingredient in Jamaica's national dish, saltfish and ackee, is salt cod from Newfoundland. Food imports are an enormous drain on foreign exchange, but little is being done to change it.

An economy which relies heavily on tourism builds its future on shifting sands. The popularity of a vacation paradise rises and falls with alarming regularity. For the last 2 years, the world-wide recession has caused people to vacation closer to home. The effect is reflected in the front page headlines of the Barbados "Daily Nation" of Thursday, April 7, 1983 -"Tourist Money Down by $78 M" ($2 Barbados = $1 U.S.) That means a 15%-17% drop in food purchasing dollars for this tiny island of 265,000 people, an immediate rise in taxes to compensate, and more unemployment. In a country which has more tourists on the island than Bajans (Barbadians) in an average season, the economic hard times of the world are deeply felt.

Tourists are made to feel welcome by Bajans. They are needed. But somehow, one cannot help feeling that it is our tourist dollars which are welcomed rather than our persons. Tourists compound this artificial relationship seeming, on the average, far less interested in the people than in the sandy beaches and woven baskets. How does one penetrate this artificial wall between persons?

The tourist who can get out of the "I'm just here to enjoy myself" mindset for even a couple of hours to seek out person-to-person contact with our hosts will find the experience most rewarding. For church-related people, the cross-over can be both easy and safe. Ask the Board of World Mission office for the name of one local clergyperson in the country where you plan to holiday. If they haven't got a contact, they can soon get one. Then, write to that person expressing your sincere interest in meeting people who will relate the joys and challenges they face every day. When you get there, have someone direct you to your contact's address — churches are easy to find. What you can learn in one afternoon about family life, the political scene, what people grow and eat, what sports they enjoy, may become the highlight of your holiday experience. Worshipping with your hosts on a Sunday morning will be a rewarding opportunity to express your oneness in Christ. We are, after all, valuable parts of the same body!

(Bob and Sheila Wilson recently visited Barbados, Guyana, and Jamaica as part of a Presbyterian Church in Canada educational tour of mission and development in the Caribbean.)

You will find people anxious to know more about Canada. Canadians are highly regarded, and most people have a relative living in Toronto, or Montreal, or Edmonton. With such an attitude you will be thought of more positively by your hosts. How much more realistic your understanding of the place where you spent your holiday will be.

Tourism can be nothing more than two groups taking advantage of each other's resources. But it can be a valuable opportunity to learn about a culture, and to make lasting friends. It can be one expression of people-to-people in mission. It's really up to you!

STOP Before travelling read *Third World Stopover* The Tourism Debate by Ron O'Grady revieded in the Aug./Sept. 1982 Glad Tidings page 30.

PRESBYTERIAN CHURCH
IN
CANADA

The two "Agneses" and the Van

The Rocky Mountain House Van

by Anna Cunningham
Rocky Mountain House, Alberta

A "Church on Wheels" was the plan proposed by Red Deer Presbytery in February, 1950 to benefit the western part of the presbytery and other western presbyteries as well. Surely it was an innovative concept to bring the gospel to isolated families. But instead of the church on wheels, the alternative suggestion to the Board of Missions and the Women's Missionary Society (W.D.), the Van came to Rocky Mountain House.

Deaconesses Agnes Hislop and student Agnes McLeod pioneered the summer van program in 1950. Their first duty was surveying a wide area of Rocky Mountain House and Eckville charges to discover the denominational allegiance of the families there. They are reported to have held church services in Eckville, Sunday Schools in Butte and Frisco districts and Vacation Bible Schools in Glacier, Butte, Eckville and Hespero. According to the records, they made 138 calls, gave several addresses (no doubt to WMS groups), assisted the Rocky Mountain House choir and offered leadership at Camp Kannawin.

That first summer's work became the pattern for the twenty-two girls who followed each year until 1966. By then better roads, more vehicle travel and increased population made the area less isolated.

Usually a student was appointed with a graduate so Grace Baron (now Grace Jess), Norma Kennedy (Goldsmith) and Harla Stewart (Yoos) came with Winnifred Ripley (Roseborough) in '51, '52 and '57.

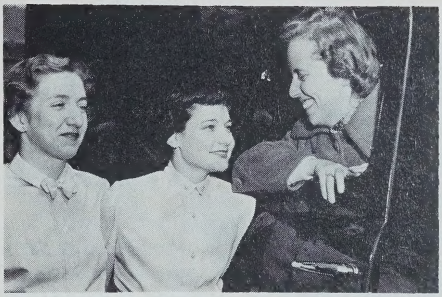
Among the others who followed were Mary Duffin, Jeanette McNaughton and

Emily Drysdale (Jones) with Hilda Blackwell (Zychowka) in '60 to '63; Joan Rochemont (Kristensen) and Joanne Tillich (Walter) '53; Ellen Douglas and Joyce Pearsall (Smith) '54; Marie Jack (Muth) and Frances Clark (Nugent) '55; Lois Stewart (Klempa) and Susan Gibson (Binns) '56; Tamiko Nakamura (Corbett) '58; Mary MacNichol (Garvin) and Elizabeth Penner '59; Birdie McLean '64; Nancy Edwards '65; and Lorraine Spender '66. The people of Rocky Mountain House who knew the summer deaconesses well, have special affection for them all.

In 1957 the work was reassessed when the Rev. Tom Roulston, Mission Convenor, toured the Rocky Mountain House area with Winnie Ripley and Harla Stewart. In place of "religious periods" held in country schools in May and June, courtesy of local school boards, it was recommended that home visits be made. Daily Vacation Bible Schools were to be held at strategic points only where co-operation came from local people in the matter of transporting children to the school and providing additional leadership. Sunday School by Post was to be encouraged.

The problems encountered by these adventurous young women may seem humourous from this distance, but wrestling the heavy Chevy from mud holes or flat tires on dreadful roads wasn't funny at the time. Sometimes the girls were novice drivers, learning just in time for the summer's work in April or May. In 1957 the girls had to wait for the van to be delivered from the East and finally Winnie Ripley had to go to Regina and drive it to Rocky. Vans carried equipment for teaching, picnicking and overnight camping, and as many children as it could hold on too many occasions!

Mode of Transport to Clear Creek Vacation School



Grace Billinger and Beverley Priestman say goodby to Agnes McLeod.

The Rocky Mountain House area owes much to the vision of that 1950 motion in Red Deer Presbytery which brought the vans; to the W.M.S. for its sponsorship of the program for more than 15 years; and to the deaconesses and student deaconesses who brought the message of the Church's care and concern to many isolated families.

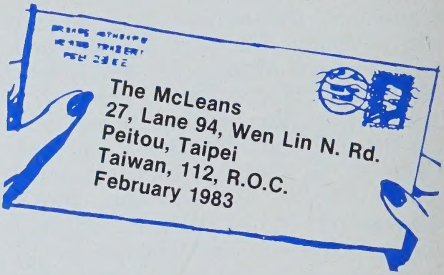
Adapted from *Ripples*, the Alberta Synodical Newsletter.

Photos supplied by Agnes Conkey

A Tribute to The Order of Deaconesses

HAPPY 75th ANNIVERSARY

POSTMARK: Taipei



The McLeans
27, Lane 94, Wen Lin N. Rd.
Peitou, Taipei
Taiwan, 112, R.O.C.
February 1983

Guided by His Hand

If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. (Ps. 139:9, 10 NIV)

This word from the Lord came to us at our first Presbytery meeting in Taiwan, and how true it is! Yes, we are on the far side of the sea; and with the psalmist we can say, God has been our guide and His hand has upheld us in every way.

We arrived in Taipei on January 15th at 6:40 p.m. local time but even at night we could see the silhouettes of mountains rising steeply up from the flat rice fields below. This at last was Ilha Formosa—Island Beautiful—which the great Canadian pioneer missionary George Leslie MacKay first saw in 1867. How God has used him and others to build His Church in this place!

That night we met our new missionary family—Clare and Grace McGill, Georgine Caldwell, Jack and Betty Geddes and their children. Since then, the other "family" members, Joy Randall and the Ellis family, have returned from furloughs in Canada, so that now there are 10 adults plus our children - who represent The Presbyterian Church in Canada here in Taiwan.

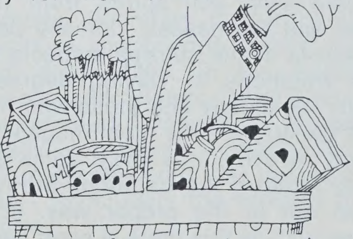
Here are some of our first impressions: Taipei's suburbs are honeycombed with hundreds of small streets called "lanes" and "alleys". At the intersections of these streets there are no stop signs or traffic lights—drivers simply honk their horns and barrel on through. We now understand one friend's comment to us while we were still in Canada: "The first thing that wears out on a car in Taiwan is the horn"!

Walking around the lanes and alleys of our neighbourhood is quite an experience. In one store we see men making rattan furniture. In another someone is selling fresh fruit and vegetables. Beside that one is a dry cleaning shop, and beside it is a neighbourhood restaurant with a few sparsely placed metal tables and chairs. At a corner someone has set up a "lunch wagon" which serves soup and rice. A car or small moving truck (about the size of a volkswagon) honks behind us telling us to move over and let it pass in the 15-foot wide alley. And everywhere throughout the neighbourhood there are people. Pre-school children play in the alley outside their houses, or if it's raining they play in their parent's store which might comprise the main floor of their house. Grandfathers sit on old wooden chairs on covered walkways and chat or play checkers. And mothers are busy working in the family store and watching their children at the same time. One woman even hauls carts of sand used in making cement for her husband's plumbing business. Everyone has a part to play in the daily life of the family. Even the neighbourhood is like one big family.

And slowly but surely *we* are becoming a part of the family, too. People are very kind and helpful. And when they hear us speak our little bit of Chinese, they are all smiles. Andrew is a great catalyst for conversation with his blond curly hair. We are constantly hearing "hen ke ai", "very pretty", as everyone tries to pinch his cheeks—a sign of endearment, to which we are slowly getting accustomed.

If we look out our lane to the east we see beautiful green mountains rising sharply up from the flat plain on which we live. And a little to the right we can see the colourful and ornate design of one of the many Buddhist temples. Looking to the west we see Wen Lin North Road, a busy six-lane street which would take us into the centre of Taipei. The street is heavy with the smell of pollution from all the buses, cars and motorscooters which travel along it. Some days the pollution even makes our eyes water. The buses look about 20 years old and riding on one of them is more like a roller coaster ride. At four o'clock each school day (Monday to *Saturday*) hundreds of students come pouring out of the local high school. The boys all wear khaki uniforms with military-type hats, and the girls are dressed in black. Boys must all have brush cuts and girls must keep their hair above the shoulders throughout their high school years. Imagine making students in Canada do that!

Further to the west we can see the flat plains which are covered with countless rice paddies. The paddies are usually covered with water which helps the rice to grow. The farmers must wade up to their knees in the water and mud as they direct their water buffalo driven ploughs (some have small mechanical hand-ploughs now) through the paddies. Life is not easy for them or for most others in Taiwan. In fact, most people work seven days a week. Factory workers are allowed two days/month for rest.



Chinese food is very good, unless of course you are served one of the delicacies, e.g., a chicken's foot or a duck's bill. We prefer the "ordinary"! Bananas and huge, juicy oranges are readily available to us in the neighbourhood market, as of course are rice, numerous fresh vegetables, chicken, pork and beef. We were surprised to find some "Canadian delicacies" which are also available—for a price—like porridge, homogenized milk, cheese and peanut butter.

We enjoy two especially delightful sounds here. One is our doorbell which sounds like a bird twittering when someone comes to call. The other is the garbage truck which comes around every day. It sounds like a giant music box. Some trucks play "Somewhere My Love" and "The Sailor's Hornpipe". The music tells everyone to get their garbage out onto the street. Even apartment dwellers must bring their own garbage down. When Andrew hears the truck coming, he runs around excitedly shouting "garbage, garbage"! and insists we take him out to the street so he can see the truck go by.

Another noise we have been hearing lately is that of firecrackers. For the past couple of weeks, day and night over the Chinese New Year's Festival, we have heard their booms and blasts. Traditionally firecrackers have been lit to scare away evil spirits from the homes and businesses. Chinese people believe in the spiritual aspects of these traditions in varying degrees. Usually the elderly and those who live in the country are the most diligent in scaring the evil spirits away. Some get terribly afraid if the traditions are not carried out in the proper way. In a culture such as this there is great need to speak of the *one* true God who has revealed His love to the whole world through Jesus Christ, His Son.

We have met with the Personnel Committee of the Presbyterian Church in Taiwan and they have asked us to work among the Hakka people. There are about two million Hakka people here, but only a small minority is Christian (about 0.5%). Partially through the Church's neglect and partially because the Hakka people are "conservative" Chinese and have resisted the Gospel, there remain only 40 small Presbyterian Hakka congregations, most with 50 members or less, after over 100 years of Christian presence in Taiwan. We have met several of the key Hakka pastors and evangelists already, and we are challenged by their own personal commitment to Jesus Christ and their desire to share the Good News among their own people. There will be many opportunities for us to serve alongside these dynamic Christian leaders as together with God's constant help we work to build up and extend the Christian Church among the Hakka people.

In light of our assigned work, we will study Mandarin—the "national language" in Taiwan—for about four months in Taipei. Then we will move to the heart of the Hakka speaking community in Miaoli or Hsinchu to study the Hakka language for two years after that.

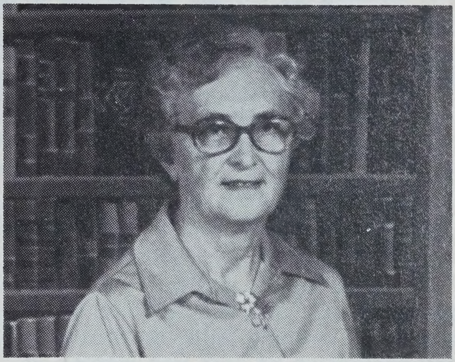
We are so thankful for all the letters we have received from family and friends in Canada and around the world. Each letter has given us some special blessing.

Items for Prayer

1. Thanksgiving for our safe journey here and for God's help in entering Chinese culture and society.
2. Thanksgiving for our new missionary family and for our new Chinese brothers and sisters in Christ.
3. Pray that God will take our minds and tongues and shape them so we can speak and understand sufficient Mandarin.
4. Pray that God will raise up strong pastors and evangelists and a gifted laity to do His work among the Hakka people here in Taiwan.
5. Pray that God will give us a clear vision and the gifts needed to help His Church grow among the Hakka people.

Yours in Christ,
Paul, Mary Beth and Andrew McLean

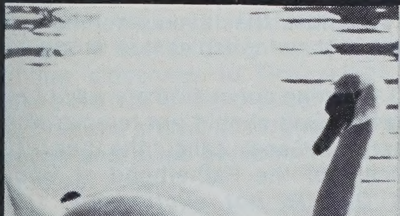
Margaret Boyd Retires



After 35 years of service to the Presbyterian Church in Canada, Margaret Boyd retires from the Society this August. Margaret began to work for the Society immediately following graduation from the Presbyterian Missionary and Deaconess Training School in 1948. Serving for 10 years on the National Mission staff in the provinces of British Columbia, Manitoba, Saskatchewan, Alberta and Quebec, Margaret also worked at Tyndale House, Montreal and the Children's Centre in Vancouver. People from these areas are grateful to Margaret for the educational groundwork she laid as she worked with lay-people, youth and children, Vacation Church Schools, Camping, Midweek Groups and with new congregations.

In 1958 Margaret moved into the area of Regional Work, serving as a Regional Secretary in the Synod of Hamilton and London, Saskatchewan and, since 1966, in the Synod of Quebec and Eastern Ontario as Area Educational Consultant. Margaret's steady, conscientious leadership will be greatly missed by the people in her area - particularly the officers of the Society.

We hope Margaret will enjoy many years of retirement in which we know she will continue to serve her Lord in the Church. ■



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The POWER of words

More Readers Respond

In response to your excellent series "The Power of Words" may I express appreciation for the contributors' efforts to struggle with the changing self-perception of men and women in our society, and the effect change has on the language we use in the Church. I believe a few aspects of this struggle need to be emphasized:

1. Inclusive language in our Church is not an option we are free to accept or reject. It is the will of The Presbyterian Church in Canada in subjection to Jesus Christ, our Head. The 1980 General Assembly approved the following:

a) "That all revisions made by the Presbyterian Church in Canada (Book of Common Order, the Book of Forms, the Book of Praise, and others) and all current and new publications use language inclusive of both sexes and be carefully edited to that end.

b) That in addition, all members of the Presbyterian Church in Canada be encouraged to be sensitive to their own use of inclusive language in both liturgical and non-liturgical settings, and thus make an effort to use language inclusive of both sexes."[1] Therefore, let us be very clear that those who seek to introduce language which includes and affirms are carrying out the will of the Church!

2. Changing the language of worship in particular must be done thoughtfully and lovingly, with consideration of the feelings of *all* who would share the worship experience. Perhaps the easiest and least offensive changes are made in the words we use to describe ourselves. For many, "man" and "mankind" are seen as generic terms which include all. But a growing number of worshippers, men and women of all ages, feel such terms shut people out. The feeling is not hard to understand. If the customary terms to describe all persons were "woman" and "womankind," how many men would feel automatically included? I would not! With very little thoughtfulness, one can easily adjust this terminology. If we mean to include everyone, let us say so! "Person," "humanity," "children," are terms we use every day to describe persons of both sexes. I recognize that to expect custom and tradition to change immediately, completely, and without slip-ups, is too much to ask. Conversely, to ignore the issue, or refuse to change, is as foolish as it is wrong.

3. To change our customary way of addressing God should not remove what Ninette DiGangi calls "the beautiful concept of the Fatherhood of God." But God is *not exclusively* "our Heavenly Father." Scripture abounds with motherly images of God too! God, the essence of Wisdom is often spoken of in the feminine gender. (Ref. Proverbs 9:1-6.) Jesus lamented over

Jerusalem in Matthew 23:37 : "How many times I wanted to put my arms around all your people, just as a hen (not rooster!) gathers her chicks under her wings, but you would not let me!" (Good News Bible) In telling the parable of the lost coin (Luke 15:8-10), Jesus images God as a woman, who searches diligently until the one lost coin(person) is found. The examples are far from exhausted! God is not imaged for us in Scripture as exclusively male or exclusively female. God expresses the attributes of both - and perfectly!

Let us be careful in our imaging of God. Not everyone is fortunate to have a good father or mother image to look back upon. Some people's fathers or mothers were abusive, beat their children, treated them as stupid and worthless. When we say to such a person: "God is like your father, or mother," the image is not positive but negative. "If God be like that, I do not want to have anything to do with such a God!" It is human to project our personhood upon God. But, it is never adequate, and sometimes it is destructive.

The spirit of inclusiveness is a loving spirit, one which desires none to be left out. The Body of Christ is one, and needs all of its members, considers every person as important, valued, and desired. It seeks to rob none of their familiar closeness to God rather to make sure that all are brought nearer to the One who shows us forgiveness and healing and gives purpose and meaning to our lives.

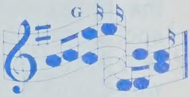
Rev. Bob Wilson

Reference:

1. 1980 Acts and Proceedings of the General Assembly of the Presbyterian Church in Canada - P. 398 - Rec. 7, and P. 66.

O CANADA!

by Bruce Madeley
St. Andrew's, Saskatoon



Ms. Klempa thinks our Hymnal
And the Bible are perverse;
There are too many "hims" in hymns
And too few "hers" in verse.
A solution which might help her,
And I think she'd be elated:
Change all the pronouns into "its"
Then each could be debated ...

When I first read Lois Klempa's "The Power of Words" (Glad Tidings, March 1983) I thought it was a very humourous piece of writing in which she was pointing out what would happen if the women's liberation movement were to swoop down on The Bible and our Book of Praise... and would ask God to rewrite these works so as to give ladies equal time.

But then I read her treatise again and a deep feeling of disbelief and sadness came over me when I realized that she was serious.

Ms. Klempa actually wants me to understand the vital importance of rewriting The Bible and The Book of Praise so that women and girls are referred to as often as men and boys; i.e. to literally assure that we read "she" as often as "he" or, when this is not possible, at least work things around to "it" or "we".

When I was a young man (not that many years ago) I was able to tell you at once how much I weighed (in pounds), how tall I was (in feet and inches), what the temperature was (in degrees Fahrenheit) and I could also sing *O Canada* all the way through without a mistake and without mumbling.

These days, however, I have to pause before I can tell you my weight (in kilograms), my height (in millimetres), the temperature (in degrees Celcius) and, since the words have been rewritten, I now mumble in embarrasment when singing *O Canada.*

Thus I have no trouble answering Ms. Klempa's principal question ... "if we recognize that there is need for change in our language, what can we do?" My answer is that I for one feel a great need for a rest from change in this country for awhile. I have plenty to do now relearning my height, my weight, my temperature and my national anthem without relearning my Bible and my Book of Praise.

But Ms. Klempa is obviously a very determined lady. She says it would be relatively simple to accomplish her changes with the aid of a computer ... "The majority of hymns that are male-oriented need only one or two words changed to make them inclusive of both sexes." This may be true of the English language to which she makes reference and which is spoken by some in this country, but what about the French language to which she does not make reference but which is also spoken by some in this country? Most nouns in French are either masculine or feminine as are their respective modifying adjectives. Would Ms. Klempa count all the French nouns, divide by 2, and rewrite the French versions of the Bible and The Book of Praise accordingly?

In the meantime, she suggests an interim measure ... "We can be careful in choosing hymns. Those which are exclusive can be avoided. With some others a verse can be omitted." The most economical suggestion which comes to my mind to achieve this interim goal is to issue a red marking pen with each Bible and Book of Praise. In this way we could each make our own changes to suit our individual tastes. Of course we could carry this idea a bit further and once the pen was in hand, we could also stroke out one or two of the Ten Commandments which didn't suit us and the fatted calf could become the fatted bull or fatted cow, and so on.

It is historically true that most people are against change at first and so I know I will eventually learn to cope with metric, Celcius and even the revised *O Canada.* But surely it is the kind of change and the reasons for change which are the most important aspects of the subject. I really must say that the reasons for Ms. Klempa's proposed changes are very flimsy...

Perhaps I am too simplistic, but I am not ashamed to tell you that until I read this lady's article I had never before thought of *The Holy Spirit* as male or female or of the Bible or the Book of Praise in terms of Stanley Cup playoff scores, such as "Females 4, Males 3, best of 7".

I must therefore conclude that my first instinct about Ms. Klempa's treatise was correct; it is a very humourous piece of writing. And I think we should disseminate it to all those fine Christian lady ministers and missionaries of the world such as Mother Theresa and also to those "just ordinary" fine Christian ladies (like your mother and mine) who are the very fibre of our church. With Ms. Klempa's proposal at hand, these ladies could read it after each long dedicated day of ministering to the sick, the poor and the starving and have a good chuckle just before they pray to their Father in Heaven and fall peacefully to sleep totally unaware of the unkind trick God played upon them at birth.

Watch for more
responses later.

In Memoriam

Louise A. Reith

Louise A. Reith, who devoted her life to the Presbyterian Church in Canada and its mission work, died in Toronto on July 7, 1983. The daughter of a Presbyterian minister, Louise was born in North Pelham, Ontario and grew up in an atmosphere of devotion to the church. She learned from childhood the way the Reformed Church worked and became dedicated to its outreach in Mission.

Miss Reith obtained a Master's degree in English at the University of Toronto. She later graduated from the Ontario College of Education and was a member of the 1939 graduating class of the Presbyterian Missionary and Deaconess Training School (now Ewart College).

She gave her gifts mainly to missionary education and was actively involved in various offices in the Women's Missionary Society (W.D.) She was the author and editor of mission studies related to work in Canada and abroad, and was keenly interested in developing lay leadership in the church. Louise came to the WMS office as Literature Secretary; later was Secretary for Adult Work and then Executive Secretary until her retirement.

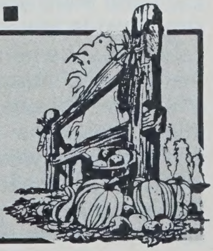
Louise Reith was an active member of mission education committees of the Canadian Council of Churches and participated in the Commission on Education for Mission of the National Council of Churches U.S.A. She represented the Presbyterian Church in Canada as a member of the World Alliance of Reformed Churches (WARC) and shared in several major North American women's conferences.

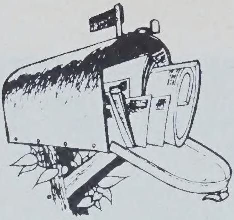
Miss Reith retired from the Women's Missionary Society (W.D.) in December 1976 after serving 35 years. She leaves a wealth of knowledge of the mission work of the Church and memories of a gentle woman with strong convictions and a gift for expressing those convictions in her writings. She leaves a challenge for those who follow after to uphold her vision of the mission of Christ's Church.

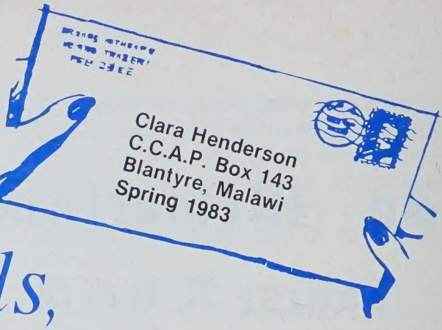
The funeral service was held at Calvin Presbyterian Church. ■

... let there be for every pulse a thanksgiving, and for every breath a song.

Gesner







Dear friends,

My work is progressing fairly well ... stimulating indigenous hymnody here in Malawi will take many years ... my work is only the initial stage... patience and sensitivity are required in work of this nature especially when major changes are involved.

Indigenous hymnody is not new to Malawi. Traditional music is used in many Roman Catholic and Independent churches as well as some Church of Central Africa Presbyterian (C.C.A.P.) churches in the north of Malawi. Although indigenous music was introduced into the Blantyre Synod C.C.A.P. in the early 1900's, I have found that especially in the urban churches, the Scottish Psalter (1929 version - which is also translated into Chichewa) is widely used while in the rural churches there is a tendency to use hymns with indigenous tunes.

This distinction makes my work more difficult as there are now two factions to deal with. There are those who feel that drums in the church are not acceptable - not "Presbyterian" as they say - and there are those who feel that they want to worship God in a way that celebrates the heritage that He gave to them - using drums and music which is Malawian. My research into indigenous music bespeaks the existence of a dichotomy between the way in which Malawians celebrate in secular activities and the way in which they celebrate in church. This dichotomy runs deeper than the dichotomy of a similar nature found in Canada for it arises out of the convergence of two major cultures resulting in the traditions of one culture overwhelming the traditions of the other. While many other African countries have been progressing with respect to an indigenous expression of Christianity, the Blantyre Synod C.C.A.P. is in many ways just on the verge of such an expression.

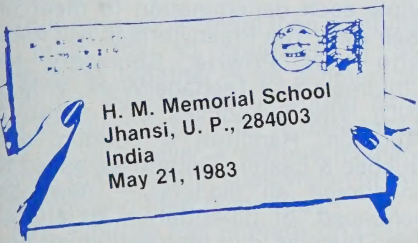
Many Independent churches have formed here out of the need for an expression of religious faith which is meaningful in the light of Malawian culture. Music is playing a vitally essential role in helping to foster indigenous expressions of Christianity. It is my hope that music will play an equally significant role in this type of expression within the C.C.A.P. Malawians of all ages - both clergy and laypersons alike - have told me how much they enjoy singing hymns with indigenous tunes and that in worship people need to be encouraged to express themselves in a way which reflects and celebrates the culture in which God has placed them. To suppress such an expression of Christianity would surely be an injustice.

I am impressed by the enthusiasm for singing that is found here especially among the youth. The main activity of the youth in every church seems to be participation in a choir group.

I am preparing for our annual music workshops to be held in each of the presbyteries during August and September this year. These workshops are very important as representative choir leaders from each presbytery will be in attendance. It is at these workshops that ideas will be exchanged with respect to the direction in which people feel music in the church should be going. Here as well, these choir leaders will gain the skills they feel are necessary in fostering the growth of church music. Your prayers for these workshops and the development of indigenous hymnody within Malawi would certainly be appreciated.

I am still struggling to learn Chichewa and hope to present my lessons at the music workshops using Chichewa. In working with texts of music it is important to understand the intricacies of the language involved in order to ensure the quality of a composition as well as to attempt to understand the thought patterns of the people with whom I am working. Your prayers concerning my ability to communicate in Chichewa will always be appreciated.

With kindest regards,
Clara Henderson



H. M. Memorial School
Jhansi, U. P., 284003
India
May 21, 1983

Year after year we get a gift subscription for your fine magazine and we just don't get around to telling you that we appreciate your work. The Glad Tidings is interesting and a blessing to many, I am sure. Thanks.

This is the summer season in our part of India. Government schools gave out final result cards yesterday but we closed the end of April and teachers left a week later. Now a very few of us are here seeing that repairs to hostel and school buildings and furniture get done before school reopens July 14th. There are always unexpected extra jobs to tackle such as replacing the roof that blew off in a bad wind storm last week. It is a time when I can, hopefully, get many letters answered and attend to a number of dusty, untidy corners and cupboards.

People keep coming to seek admission for their children in our English medium kindergarten. We have already taken more than can be managed in one class and the question is: Shall we open a second section? We have no room! And kindergarten teachers are hard to find. Our new building will have classrooms for kindergarten, first and second grades but third grade will have to remain in Margaret's old room. These days the government is stressing the value of nursery and kindergarten training but few of the teachers who apply to us have any understanding of how little children learn.

We ask prayer that our staff will return after holidays refreshed and ready to work together, that they will really care about giving the Gospel to our students in both word and deed. We have many non-Christian children and such an opportunity to show them the love of Christ!

Thanks to all in Canada, most unknown to us, who so faithfully support us in prayer and through their givings. It is a privilege to be your representative of Jesus Christ in India.

With best wishes,
Diana R. Wadsworth.

Celebrate Youth

ENCOURAGEMENT AND SUPPORT FOR LEADERS

In June 1983 some 50 people met to talk about Explorers and how we might support those giving leadership to this programme. We also talked about the fact that many churches are offering a variety of programmes planned to meet the needs of children in local congregations and communities. And we recognized that in many areas there is no work with the children either during the week or on Sundays.

A questionnaire had been sent to at least one leader in every Explorer group that had registered this past year, as well as to secretaries responsible for children's work on Presbyterials and Synodicals, and Area Educational Consultants. Most of these responded and indicated one basic need - LEADERSHIP TRAINING!

Leaders need support! They need help! They need to grow! Whether a person is an appointed leader, a president or someone who has taken the initiative and gathered a few people of any age around them, they need support if they are to be successful. Leaders also need to be receptive to suggestions, and constructive criticism in order to work with others. They need to be willing to learn from others as well as give their advice and suggestions. In any group *support* comes from members when they feel their *leader* is the kind of person who knows when to initiate and when to accept the leading of others.

ONTARIO CGIT LEADERSHIP TRAINING EVENT

Last November, a number of Presbyterian CGIT Leaders were among those attending a provincial leadership training event sponsored by the Ontario CGIT Association. Those present requested that another similar leadership event be held in 1983. This is being planned for November 11th-13th, 1983 at the Bolton Conference Centre. There will be a full weekend of training with a section for new leaders; Part II for those who were new last year; and an enriched programme for experienced leaders. Time is also being planned to allow each denomination to meet on their own. The Presbyterians will meet with Lois Powrie, Secretary for Children's and Teenage Work, W.M.S. (WD). The Synodicals of Toronto & Kingston, Hamilton & London, and Quebec & Eastern Ontario are asked to encourage all leaders — new, experienced, or potential — to attend. Send them as your representatives and if need be, assist them to attend by contributing to the cost of the weekend which is $75.00 plus travel. If they have a young family you may be able to help by looking after the children while their mother is away.

For more information write to Lois Powrie.

REMINDER TO CHILDREN AND TEENS

Drawings and/or suggestions for a heading on this page are due December 1, 1983. (See Aug./Sept. issue)

These and any other contributions for the page should be sent to the National Secretary for Children's and Teenage Work, Women's Missionary Society, W.D., Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

NEWS

BIBLE SOCIETY HONOURS PRESBYTERIANS

St. Catharines, Ont. —

Branch officers and Bible Society friends gathered recently to honour *Gordon and Mildred Whitton* for their imaginative leadership in organizing what has become Canada's biggest Bible Society Walkathon. Over the past 13 years, these annual walkathons have raised over $200,000 (net) for the Bible cause.

They have done "more than anything to bring the 65 churches in St. Catharines together in an ecumenical venture". Participants as young as 6 and as young in spirit as 76 have taken part — with never a serious mishap, thanks to the careful supervision of the Whittons and their committee.

Mrs. Whitton was formerly on Council Executive and chairperson of the Book Room Working Group.

JAPANESE CHRISTIANS: AN APPEAL CONCERNING THE WELFARE OF WOMEN

Tokyo - The following appeal was passed in the 3rd Central Committee of the National Council of Churches of Japan (NCC-J) in January: "Christians in Japan are closely observing 1983 budget recommendations made by the government-appointed special administrative advisory council regarding the women's protection program.

The present women's programs, promoted by the national and local governments, are the fruit of the Prostitution Prevention Law promulgated in 1957 as the result of a 100 years' struggle by many concerned Japanese Christians.

The women's program became the first item to undergo a budget cut by the council, but in the final decision this item was retained in the same form as last year. We Christians sincerely wish the government to promote caring programs for women. We affirm our responsibility to continue our concern and struggle for the welfare of women whose human rights are violently suppressed.

We have been made deeply and painfully aware of the wide-ranging problems penetrating societies related to sex tourism as instituted by Japanese economic organizations, as another means of draining the lifeblood of other Asian nations.

Not only are many Japanese men participating in sex tourism in other Asian countries, but women of other Asian countries are also brought into this country where they are treated inhumanely.

We must make efforts to eliminate prostitution problems which violate the human rights of other Asian people and also destroy our human dignity.

We are sincerely concerned with the welfare of children and the protection of women, two of the weakest groups in present society. We hope that churches will make efforts to move toward solving these problems. - NCC-J Women's Committee" (C.A. News)

PIONEER IN LEPROSY WORK TO SPEAK IN TORONTO

Dr. Paul Brand, distinguished orthopaedic surgeon and pioneer in the treatment of leprosy patients, will be speaking in Toronto on Sunday October 16, 1983: Deer Park United Church at 11 a.m. and Yorkminster Park Baptist Church at 7 p.m. with reception following.

Ten Fingers For God, the story of Dr. Brand's quest for an end to the ravages of leprosy by Dorothy Clarke Wilson ($4.75) is available in the WMS Bookroom.

wms highlights

SYNODICAL

Saskatchewan

The 69th Annual Meeting of the Saskatchewan Synodical was held in Knox, Church, Yorkton, on April 22nd and 23rd. Theme of the meeting was "E.T. loves G.T." - "Everybody Together Loves the Glad Tidings". Theme verse -Psalm 8:1 "O Lord, our Lord, your greatness is seen in all the world".

The meeting was chaired by Mary Findlay, President. The programme included such items as: Report of the Task Force on Glad Tidings - with a workshop following in which group members discussed various ways of publicizing *our* magazine; presentation and acceptance of the 1982 annual reports; memorial service; camp presentation - history, slides, camp songs, etc., from Camp Christopher; book reviews; business sessions, etc.

The Rev. John Neilson, Superintendent of Missions for Saskatchewan, spoke on mission work in our province. He also conducted the Friday evening worship service and communion, the installation of the new officers and the closing worship on Saturday afternoon.

The Rev. Keith Humphreys brought greetings from the local congregation and from the Synod.

Mrs. Eileen Ward, Saskatoon, was installed as the new President of the Synodical.

PRESBYTERIAL

Ottawa

Mrs. Reg Faulkner welcomed the ladies of Ottawa Presbyterial to St. Andrew's Church, Stittsville, for the Spring Rally on May 14th.

Following registration members enjoyed a hymn sing led by Mary MacKenzie. Jean McKibbon, President, constituted the meeting, and devotions were conducted by Annie Knox.

The ladies of Manotick WMS presented the plans for the June retreat in Aylmer in an informative and humorous skit. Reports of Synodical were given by Mrs. A. Crain and Joan Sampson.

At the conclusion of lunch, Mr. and Mrs. D. W. Schrader presented a musical program.

"Thoughts and Views of Nigeria" was the title of an illustrated talk given by Mrs. Betty Mack. Mr. and Mrs. Mack spent some time last year with their son Barry and his wife Anita in Ibadan, Nigeria, where they are missionaries of The Presbyterian Church in Canada. Mrs. Mack gave interesting statistics regarding the climate, vegetation, ethnic groups, education and religions, and her slides of Ibadan, Lagos, Kanos and Lomé were much enjoyed, as well as the artifacts which she brought back from her visit. Betty was introduced by Jean Runge and thanked by Muriel Barrington.

Miss Margaret Boyd, A.E.C., who will shortly be retiring, was honoured with a presentation by Mrs. Jessie Dow.

Waterloo-Wellington

Waterloo-Wellington Presbyterial held their spring rally at Knox Crieff on May 16th. Mrs. Margaret Griesback opened with prayer. Mrs. Teen McNichol conducted the worship and read two poems written by residents of Fairview Mennonite Home, Cambridge. Greetings were brought by the Rev. N. Young, minister of the church, Mrs. Lorna McDonald, president of the W.M.S. and Mrs. G. Noble on behalf of Toronto Synodical. Mrs. Lynn Harris was soloist. All were encouraged to attend the "Retreat" to be held at Crieff Hills, October 12 and 13.

Mrs. Van Mossel spoke of the work and needs of Presbyterian World Service. Funds necessary to the work come from personal givings, not from the General Assembly budget.

Mrs. Helen Sinclair, guest speaker, spoke of her concern for how women in the church are working out their faith in the world.

Mrs. Grace Ogram thanked the speaker and all who took part. The meeting closed with singing and the Lord's Prayer.

Maitland

"Our church in Malawi is growing rapidly, blessed by the enthusiastic participation of laity and youth". Thus the Rev. Glenn Inglis described the Church of Central Africa Presbyterian, as he addressed the May meeting of Maitland Presbyterial at Knox Church, Teeswater, Ontario. "The great need is for educated leaders and equipment", he concluded.

The theme for the afternoon session was "Are You Listening?" and members from Kincardine and Teeswater led small Bible study groups. Mrs. Glenn Golley and Mrs. Gordon Mundell of Bluevale presented "If God Should Speak", a thought-provoking drama.

At the evening session, delegates reported on various phases of the Hamilton and London Synodical held recently in Owen Sound.

On behalf of the Presbyterial Society, Honorary Membership Certificates were presented to Mrs. Ira Dickie, South Kinloss by Mrs. Evan Keith; and to Mrs. Clarke Matheson, Brussels, (received in her absence by Mrs. Harvey Adams) by Mrs. James Mair.

Brockville

The banner of the May Rally of Brockville Presbyterial was *Love*. St. Paul's Church, Winchester WMS played hostess to the event May 26, the theme "Reach Out in Love".

President Mrs. Larry Cowper paid tribute to Mrs. Colin McGregor, a past-president, recently deceased.

Workshops provided information and showed the continuing work of outreach in our world under the co-operation of six auxiliaries and Margaret Boyd, A.E.C.

Delegates to Synodical brought reports of how to communicate best with God and others through Christ's love.

Following supper the film "People of the Silver Sea" was shown. Delegate Florence Clark reported on Council growth.

Mrs. Priscilla Anderson, special guest speaker, was introduced by Margaret Boyd. Priscilla and her husband the Rev. Robert Anderson have worked mainly with Koreans in Japan.

Dressed in her Korean costume, Priscilla read from the Gospel of St.

John in Korean. She stressed God's word is the same in any language and of prime importance to all.

An Honorary Life Membership was presented to Mrs. Beryl Hunter, past-president, by Mrs. Robert Ledgerwood.

The Rev. Kennedy, moderator of Brockville Presbytery and Mrs. Larry Cowper made presentations of appreciation to Margaret Boyd who is retiring.

Mrs. John DeGray led in song. Children of Spencerville with Mrs. James Purcell selected special music of love for God.

London

London Presbyterial met on May 5th at the Pearce Williams Christian Centre, Iona, for their Annual Retreat -Theme: "Contemporary Challenges".

Introduction to the Bible Study was given by the Rev. Linda Brown, A.E.C. Leaders of the study were: Helen Caldwell, Betty Dunn, Frances McCallum, Marion McDonald and Elizabeth Snyder.

The Worship Service was conducted by Adela McCallum.

The film strip, *The Second Spring of Samantha Muffin*, was shown and much enjoyed. Discussion followed.

A very pleasant and rewarding day was spent in Bible Study, Prayer, singsongs and socializing with friends. Conveners were Marion Thomas and Marion Weldon.

District No. 1 of London Presbyterial met at Knox Church, Belmont, May 10th with Catherine MacMillan presiding.

Eleanor Fleck conducted the Worship Service based on Pentecost. Joyce MacIver sang two solos, accompanied by Lena Duncan.

Esther MacInnes gave an excellent report on the Synodical meeting at Owen Sound. She reported over 100 quilts had been made and donated to Knox, Ewart College and Armagh.

Lena Duncan, Belmont, introduced guest speaker, the Rev. Richard Fee, missionary on furlough from Nigeria. Mr. Fee showed beautiful slides of the country and people and gave a most inspiring and informative address.

Martha Cochrane, Chalmers, thanked the speaker and Linda Brown pronounced the benediction.

Similar meetings were held at Alma Street, St. Thomas, May 10th, District No. 4, Wardsville, May 11th, and District No. 3, Komoka.

Barrie

The Barrie Presbyterial of the WMS held their May Rally at the Orillia Church, May 10, 1983. Mrs. Helen Dafoe presided using the theme "Light from Many Lamps". Ladies from the Maple Valley Group presented the devotions.

Reports were given by the Synodical delegates. Mrs. Ken Kerr gave an encouraging financial report. Departmental Secretaries held a question and comment session. Anja Oostenbrink, A.E.C. supplied the gathering with many helpful hints regarding the administration of the Society - both at Presbyterial and Synodical levels.

Clare and Ken Ellis gave an interesting account of life and scenery in the Orient from their trip last summer. Soloist was Mrs. Margaret Stone.

The gathering was honoured by the presence of Mrs. Isabel Post, Mrs. Edythe Lamb and many other faithful WMS workers.

The Rev. George Cunningham closed the meeting with a Communion Service.

LOCAL GROUP EVENTS

Cornwall, Ontario

The WMS of St. John's Church, Cornwall, observed the Group's 100th Anniversary by holding a service of Remembrance and Thanksgiving in the Church on April 26th, led by the President, Miss Isabelle McGaughey.

A Worship Service appropriate to the occasion was under the leadership of Mrs. Laura Adams and Mrs. Marguerite Brown. Mrs. Inez Bacon read a Tribute to the ladies of St. John's WMS, past and present. Mr. Everett Rush was guest soloist. Mrs. Marcia Boyd and Mrs. Greta Carvell conducted an impressive Memorial Service.

A Memorial Plaque presented to the church by the Society was on display, along with a Banner made to celebrate the event.

Miss Margaret Boyd, A.E.C., introduced guest speaker, Mrs. Joan Sampson, Synodical president, who gave an inspiring address, reviewing the accomplishments of the WMS during the past hundred years, and urging all to accept the challenge of the new era, to spread the good news of Jesus Christ throughout the world. She was thanked by Mrs. Maisie Shaver, programme convener for this special occasion.

A social time followed, where those attending signed the Guest Book, and enjoyed refreshments prepared by the Women of the Church, which included an Anniversary Cake suitably decorated to commemorate the event.

Regina, Saskatchewan

Miss Linda Kreklewetz who taught mathematics in Lesotho, South Africa was guest speaker at First Church, Regina, May 2nd.

Linda read Psalm 103 and gave inspirational thoughts on the phrase, "I will bless the Lord and not forget all the glorious things he does for me". In spite of loneliness and anxiety she experienced God's faithfulness in some new and wonderful ways. She knew that He supplied all her needs in obedience to His call.

Linda was introduced by Mae Morris, President of Presbyterial and thanked by Mattie White. Lunch was served to about forty members.

Belleville, Ontario

About 35 women attended "A Night in the South Pacific" presented by the Presbyterian Women at St. Columba Church, Belleville. The hall was decorated with "Island" artifacts and hostesses Margaret Taylor and Nancy Burke were attired in "Island" dress. President Marna Devolin opened the meeting with welcome and prayer. The worship service contained the responsive reading of "A Psalm of the Pacific" along with Psalm 24. Slides of the Pacific Islands were shown and everyone was placed on teams with a certain aspect of the Pacific Islands to study and to share their findings with the entire group. The evening ended with a feast of South Pacific fruits.

NOTICE

Gold filled Life Membership Pin increased price $24.00 effective **October 1, 1983.**

Pin/Charm to accompany Certificate of Recognition for Youth has increased in price to $15.00 effective **October 1, 1983.**

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

STUDY RESOURCE INFORMATION FOR GROUPS

THE PARABLE AS A MIRROR

by Antoinette Clark Wire *$1.85*

Concern Magazine (Spring 1983) contains this nine-session Bible Study written for use in women's groups. It can help participants reconstruct the situation in which a parable is told and in the process see themselves reflected as in a mirror.

CALLED BY GRACE TO A LIFE OF LOVE

Study Book for Participants	*$2.25*
Leaders' Guide	*2.00*

This study is reprinted from the Concern Magazine (Spring 1981). Through an exploration of the mighty acts of God in the Old and New Testament, participants will be challenged by the breadth and depth of the stewardship to which we are called.

PORTRAITS OF A SERVING PEOPLE

by David Kaiser

Study Book for Participants	*$2.75*
Leaders' Guide	*2.25*

Twelve study sessions exploring the many facets of being servants of a servant King. The study is based on the Gospel according to Luke and is produced by the office of Evangelical Lutheran Church Women in Saskatoon. Each session uses a different method all of which are clearly described in the Leaders' Guide.

NO PLACE LEFT CALLED HOME

by James A. Cogswell *$6.05*

and Guide - **FINDING HOME**

by Carol Birkland *5.45*

Our world is teeming with people who have "no place left called home." There are refugees, runaways, the very old, the very young, the landless, the poverty stricken, battered women and the street people. Some are far away - some in our midst. This study is designed to help participants explore the problems of uprooted people in the light of our biblical and theological heritage and discover ways in which we can be faithful in our response and action toward them. Extra Bonus - the guide contains a simulation game called "Uprooted."

THE WORLD'S UPROOTED - POSTER SET

$3.25

Two posters with three panels each provide a set of six posters of uprooted people in Asia, Africa, Eastern Europe, Latin America and the United States. Useful with the above study and for illustrating the plight of refugees.

NOTE: *Both older youth and adults will find this a stimulating study.*

CHRISTIAN UNITY: MATRIX FOR MISSION

by Paul A. Crow Jr. *$5.45*

and Guide - **ON THE ROAD TO UNITY**

by Marion L. Baker *4.35*

The book by Paul A. Crow brings a fresh understanding of mission and evangelism and their relation to unity. The emphasis on prayer, study and service for the fulfillment of Christian unity is meaningful in our time. Crow's book can provide assistance as we examine our purpose in mission. The Guide, *On the Road to Unity,* provides flexible suggestions for study sessions and encourages participants to bring their own resources and experience to bear on the study.

NOTE: *Both older youth and adults will find this a stimulating study.*

WORSHIP RESOURCES

WORSHIP AROUND THE WORLD

by Bob Plant and Nancy Hardy *$5.95*

This book contains music, poems, meditations and prayers contributed by Christians from India, Japan, South Korea, Africa, Caribbean and Latin America. It is a useful resource for worship services as well as for sharing in the hopes and struggles of Christians in these nations which have been our historical mission fields.

IN ESSENTIAL UNITY

by Edward A. Powers *$5.45*

This book, described as an Ecumenical Sampler, is a companion book to *Christian Unity* and *On the Road to Unity.* It contains litanys, prayers, poems, brief excerpts from sermons and reports, the sources of which are world wide. It is a useful resource in planning worship and can provide a wide ranging exposure to Christians throughout the world.

Our readers write...

We want to thank you for the monthly copy of the "Glad Tidings" and we are encouraged here by your labour in Canada also. May God continue to use us all as, by His grace, we publish THE Glad Tidings of Jesus and His love to all the peoples of the world.

The McLeans,
Taiwan, R.O.C.

I've just finished reading the April copy of "Glad Tidings" and... I don't know when I've enjoyed a piece as completely charming as your editorial "April - signs of hope". Rarely have I had the pleasure of reading an article as delightful. It is a bit of exquisite writing and I've thoroughly enjoyed it.

A.E.W.,
Vancouver, B.C.

... I think the Certificate of Recognition pages are great - makes them real and alive. Dr. Kao's poem is a jewel. Really look forward to the letters from the Missionaries and the Historia is a great addition.

Thanks for your efforts. We appreciate them.

Sincerely,
B. M., Morewood, Ont.

historia

Leaskdale WMS celebrated its 100th birthday on September 26th. It is the fourth group in Lindsay Presbyterial to reach the 100 year milestone.

This small village nestled among the hills of the Pine Ridge Country in Ontario was settled by the ancestors of Miss Margaret Leask, missionary to the Jhansi field in India, thus receiving the name of Leaskdale.

Another claim to fame is in the person of L. M. Montgomery, the famous author of Anne of Green Gables. She was secretary of this group for many years. Her husband, the Rev. Ewan MacDonald was minister to the congregation of Leaskdale for some twelve years in the 1920's.

Where our dollar$ go

by Bea Scott, Christian Literature Secretary

In La Ceiba, Honduras, a group of young volunteers in a Literacy programme for ALFALIT,* are attending a workshop learning to make wall library holders. These are made of plastic with pockets to display books easily. Each student will return to his own village and help the villagers make their own. ALFALIT provides various kinds of books and hopes to have such libraries in villages of 5 different countries in Latin America in 1983.

This is one of several projects which receive grants from the WMS (WD) through the Christian Literature Department. This year an estimate of $11,600 is being divided among needs in Canada and in several countries. Some examples are:

TAIWAN - translating the New Testament and Hymn books in a tribal language; Church School visual aids.

INDIA - books required for a reading room near the bus depot in Jobat; books, magazines and tapes bought for the Jhansi School; the Masihi Sahitya Sunsta in Delhi produce Christian books and place libraries in villages.

HONG KONG - financial help for the Chinese Christian Literature Society with distribution of the "Literary Journal".

QUEBEC - grant to "La Vie Chretienne" edited by the Rev. Jean Porret; money is also needed to translate documents, articles, etc. not available in French and which are significant for and peculiar to the Presbyterian Church.

CANADA - to the CANADIAN BIBLE SOCIETY through which the Scriptures and other Christian Literature reach those in need in Canada and many other countries.

****

Through grants for Christian Literature the members of the WMS (WD) share in spreading the Gospel in many areas around the world.

Special gifts sent to the WMS which are earmarked for "Christian Literature" make it possible to answer requests other than those cared for by the estimates.

Small sized completed holders

Young volunteers make wall libraries

A NOTE FROM THE TREASURER

Life holds many surprises some of which can be rather startling. I was simply overwhelmed when certain persons thought I would be the "right one" for Treasurer. After a weekend of serious thought, I felt strongly that The Lord wanted me to serve Him in this area of WMS. There is much for me to learn, but even now at the very beginning, this challenging office is exciting, and I'm so happy to be a part of Council. Your prayers and support are greatly appreciated.

Margaret M. Alexander.

SYNODICAL GIVINGS
January to June 1983

	Objective For 1983	Actual Till June
British Columbia	43,234	10,274
Alberta	45,758	10,433
Saskatchewan	21,458	5,761
Manitoba & Northwestern Ontario	30,218	8,765
Hamilton & London	269,845	66,548
Toronto & Kingston	271,191	95,402
Quebec & Eastern Ontario	110,120	42,889
	791,824	240,072
Legacies & Special Gifts	200,000	
	991,824	

In Remembrance

Mrs. Jean Reeve
First, Brandon, Man.

Mrs. Edna Armstrong
Gordon, Burnaby, B.C.

Mrs. W. (Lois) McMicking
Knox, Dundas, Ont.

Mrs. Estelle Rowat
Elmvale, Ont.

Mrs. Beatrice Davey
St. Andrews, Norwood, Ont.

Mrs. Margaret Grodon
St. Andrews, South Eldon, Ont.

Mrs. P. J. O'Neil
Calvin, Sudbury, Ont.

Mrs. Thomas Erwin
Mrs. F. Ella Salmon
Mrs. Ruth Thompson
Runnymede, Toronto, Ont.

Mrs. Mary Annie Olstead
Mrs. Mina H. Smith
St. Andrews, Victoria, B.C.

Please report any errors/changes in address.

Thanks to Thee

Thanks to Thee, Father, thanks unto Thee
For all Thy mercies, constant and free;
Leading Thy servants through all the years,
Opening the pathways; comforting fears.

Guide us, our Father, guide us this day -
Into the future's unknown way.
In this Thy world, Lord, help us to live,
As Thou directest our lives to give.

O Father, bless us, make us to know
Thy Holy Spirit's power in us flow.
Help us to share, Lord, joining our hands
With all Thy children in all the lands.

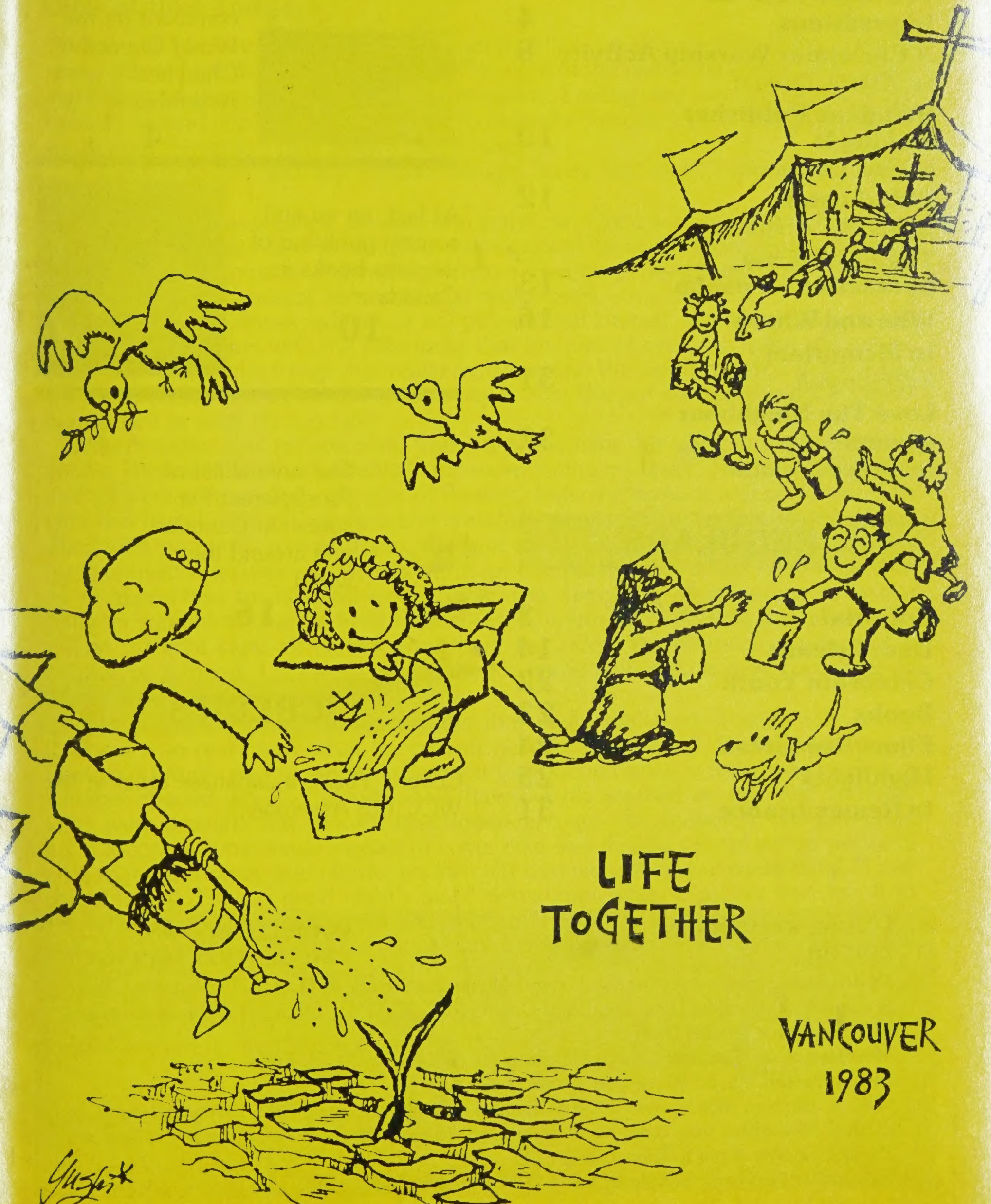
Thine is the Kingdom, Thine is the Power,
Thine is the Glory, through every hour;
Thine is the Way, Lord, guide us we pray
Into Thy future, into Thy Way.
Amen

An Anniversary Prayer,
written by Louise A. Reith
for the 100th anniversary
of the W.M.S. (W.D.),
The Presbyterian Church in Canada,
in 1964.

(Note: The prayer may be sung to the tune
"Have Thine Own Way, Lord.")

GLAD TIDINGS

NOVEMBER 1983


LIFE
TOGETHER
VANCOUVER
1983

Volume 59 No. 9 **GLAD TIDINGS** November 1983

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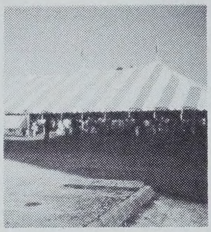

A baby - balloons - a tent: Presbyterians comment on the World Council of Churches Assembly.

4

At last, an up and coming publisher of religious books in Canada.

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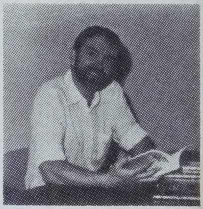

Our annual list of Presbyterian Personnel in Canada and around the world.

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CREDITS

Cover - *Yushi*, a Japanese artist at the WCC 6th Assembly.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

Gifts of time and love. . .

Recently I awoke feeling tired and grumpy after a restless night. There were so many things I just **had** to do that day. The sight of the breakfast dishes with yellow egg drying on them only increased my irritability. Feeling very sorry for myself, I sipped my second cup of coffee and tried to organize the day ahead. The phone interrupted my thoughts. Just what I didn't need!

"I wanted to tell you my mother passed away last night," my friend's voice whispered.

Before long I was washed, dressed and in the car. Gone was my fatigue. Forgotten were all the things I had to do. The dishes would be in the sink when I returned home, the beds unmade. No matter. When a friend is in need there is no substitute for the warm presence of someone who really cares.

How death and illness reduce our self pity and self interest. We travel along day by day, filling our hours with the little tasks that are part of everyday living and we are often oblivious to the things that really matter in life. We send a card to a sick friend when we could have taken the time to pay a visit. We put off visiting until it's more convenient or until it's too late.

When mother was recuperating from surgery earlier this year, in a rehabilitation centre, I noticed the other patients in the room during my visits. They were all elderly and all were surrounded with gifts of flowers, fruit, nightgowns and perfumes. The gifts had been lovely in their time and gratefully received. But the flowers wilted and dried with no hands to tend them; the fruit rotted in the baskets. The nightgowns hung unused in lockers—some too warm for overheated rooms and others too flimsy or impractical for hospital wear. Sadly, too there was often no one to help if patients wanted to change from their creased, unattractive 'johnny gowns'.

The material signs of caring were there but rarely the physical presence of a relative or a friend. Lonely, ill people lay for hours with only trained caregivers to attend their most pressing needs.

I did occasionally see those gestures that really mattered—visitors who really listened, who really saw what the patient needed and wanted. Parcels were taken home for future use, an empty apartment was looked after, a letter was mailed, a window opened, a cover straightened, hair lovingly washed or even just combed. Gifts were brought that showed true understanding—dry shampoo, non-perfumed hand lotion, a home-made afghan to cover cold feet. Cards arrived with a personal note that was homey and chatty; phone calls that were short but meaningful, "I just called to say, Have a good night's rest." Sometimes when a patient was too ill to converse, two friends came to "chat together" about old times and happier days.

It's not easy to see a friend or a loved one suffering; to sit by someone who cannot speak or move, who may stammer unintelligibly or who cannot feed themselves. There are few people who "enjoy" visiting a hospital, a nursing home or a funeral parlour. But the most important gifts we can give others are the gifts of time and love. They are, in the final analysis, all that really matters.

June

VANCOUVER '83
Impressions

Lorna Litster, Steward

Imagine if you will approximately 170 youth ranging in ages from 18 to 30, arriving in Vancouver from all over the world for the sixth Assembly of the World Council of Churches. The youth, better known as Stewards or "the feet of the Assembly," were appointed to such tasks as answering telephones, distributing documents, photocopying documents, and doing a lot of running around. The basic reason for the Stewards was to enable people to participate more fully in the Assembly.

Even though most Stewards did not get to attend the plenary sessions or other major events, most of us were able to participate in "Issue Groups." In the Issue Group entitled "Moving Towards Participation" we reflected upon, and discussed the need for people to fully participate in the church, the New Testament understanding of participation in the church as Koinonia (true community), and the Eucharist being the most personal and central act of participation. Stewards were also given the opportunity to become involved in sub-groups. The sub-groups of "Moving Towards Participation" dealt with the specific issues of participation — one of which was "participation of children." Children are often observed as being powerless and voiceless yet nothing is ever done to include them in the move towards participation. The question of including children in Eucharist was discussed and emphasis was placed upon two points: if we as the church do not include children in this very personal and central act of Eucharist then we cannot call our community inclusive and, what happens to the children and their sense of belonging if excluded from this central act of worship?

Throughout the issue groups, plenary sessions, major events, and Steward's work, the diversity of thought and culture could be seen. Yet, through this diversity a community was formed such as the one that Paul describes in I Corinthians 12 — that we are called together just as we are, to live and work together, to rejoice and hurt together, and to live in love and trust.

William Klempa, Delegate

...two things stand out sharply in my mind and will stay with me for some time.

Let me say first of all what they were not. They were not the addresses, not even the major theological addresses which one might expect a theological teacher to remember and to remark on. Nor were they the numerous statements (typed on some three million sheets using 14 tons of paper) which the Assembly issued on a great variety of subjects.

No, the first thing which stands out in my mind is the worship. It was marvelous! Some of the delegates spoke of the "wide-spread tiredness towards Sunday worship" in their home congregations. This was not the case in Vancouver. Worship was held, not only on the two Sundays but every morning, every noon hour, and every night and no one seemed to tire of it. The Tent - a huge white-and-yellow-striped canvas covering -became the focal point of the Assembly's common life. There, the opening worship took place - a joyful, colorful celebration of the gift of life with spirited singing in several languages, drumming, and a dynamic sermon by a woman preacher, Dr. Pauline Webb. There, the Eucharist was celebrated by almost the whole Assembly - with only the Orthodox and a few others not participating - according to the Lima liturgy, a liturgy which has emerged out of the theological convergence represented by the *Baptism, Eucharist and Ministry* document (about which we will hear much in the future). There, the Peace Vigil took place at which Bishop Tutu of South Africa spoke so eloquently and movingly. There, the concluding worship was held.

The second thing which impressed me was the small group experience. Assembly delegates were assigned to groups of twenty persons which met regularly throughout the 18 days of the Assembly. Our group worked in both French and English. In it were several French-speaking Africans from Presbyterian churches in Zaire and the Camerooons and from the Light Apostolic Church in Zaire. There were also: a British Methodist, an Anglican deaconess from England, a Swedish Lutheran theological school principal, an Italian Waldensian, a German Lutheran layman, an Anglican priest from Madagascar, a Reformed Church of France pastor, an American Episcopalian priest, an Egyptian Presbyterian

WCC photo: Ron Rice

pastor and a Romanian Orthodox professor, among others. We studied the Bible together; we discussed the issues of the Assembly. In spite of linguistic, cultural and ecclesiastical differences, we found ourselves to be one in so many essential matters.

Of the worship and the small group experience one cannot help but say with the Psalmist: "This is the Lord's doing. It is marvelous in our eyes."

Photo: Barbara Woodruff

Mary Whale,
Daily Visitor

The choice was set clearly before the world: the choice between Heaven and Hell. The Assembly painted a vivid, stark, chaotic world lightened only by the hope that world has in Jesus Christ. From the opening service, the reminder of God's purpose of His creation was before us. That service put love in the centre framed by Biblical authority as recorded from Genesis to Revelation. The story of the power of God as Creator, the turmoil caused by Satan's intervention and the overpowering love of God as revealed in Jesus Christ, flowed to culmination in the revelation of the Holy City where "they shall never again feel hunger or thirst, the sun shall not beat on them or any scorching heat ... and God will wipe all tears from their eyes." (Revelation 7:17) Jean Vanier of L'Arche in himself represented mankind's power to use faith fueled by love to overcome the darkness, and to realize the glorious gift God has given his people in the world he has provided and in the means of salvation he has given in Jesus Christ. In the days that followed, the world's turmoil was set in contrast to the vision of a world in which love was the dominant power.

As an observer, I had to realize that in these gatherings I was hearing reality: the reality of Satan's power in nuclear weapons; the reality of poverty caused by man's greed; the reality of women battered and bruised; the reality of apartheid. It was expressed in the acts of faith and love recorded from the Third World. It was expressed in the gift of a totem pole from Native Canadians to the World Council. But the hope was real too. It was expressed most in the Eucharist, in the service presided over by the Archbishop of Canterbury in which the liturgy, accepted by members of the Council, was used at the most important act of worship for all Christians.

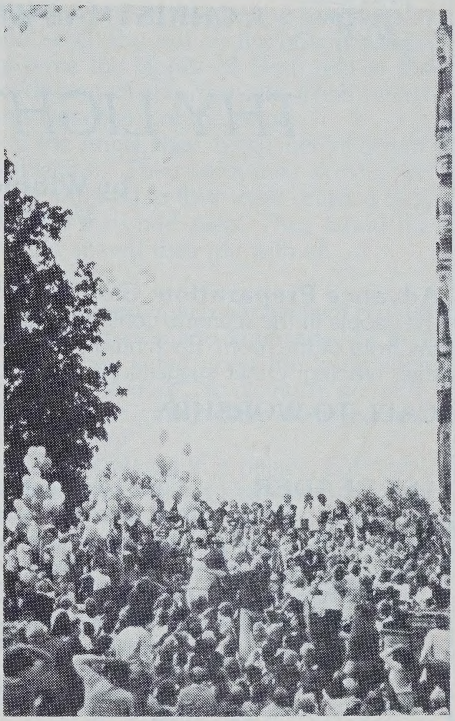
On the campus of the University of British Columbia, the world was shown the only way of salvation: salvation spiritually and salvation physically. The World Council is not perfect, nor did it try to hide its imperfections, but it provided for the world a view of the Way to peace that can be achieved by people of faith. It is a Way of love, love that springs from faith in the Way Jesus proclaims.

Heather Johnston, Delegate

August 11 - last day of the Assembly - a final interview: "What, for you, is the highlight of Vancouver?" My reply without hesitation: "The worship." Three images come to mind: a baby - balloons - a tent. Sythembiso Nyoni from Zimbabwe hands her *BABY* to Philip Potter across the altar laden with other symbols of life — a most poignant moment. Philip gently rocks her in his arms. Christ sets a little child in the midst of the disciples. The gospel comes to us through our very nakedness, vulnerability and total dependence. Forty percent of the world's population are children - yet we breed millions of retarded adults because millions of children do not have enough food or health care. *Kyrie eleison - Lord have mercy.*

Children release hundreds of *BALLOONS* into the air on Hiroshima Day - Feast of the Transfiguration. 'We want to live and grow up together, rather than go down in destruction!' A balloon, so fragile, one needle prick destroys it - one touch of a computer key... Purple scarves (colour of penitence) with the motto 'Return to Life' are evident everywhere. During an all night vigil we share bread and figs and re-affirm the biblical truth of peace *with* justice. Desmund Tutu, just permitted to leave South Africa, proclaims triumphantly: *If God be for us, who can be against us?*

In Hebrew scriptures 'the *TENT* of meeting' denotes God's abiding presence with a pilgrim people. Beneath the gold and white canvas, right in the centre of the UBC campus, I felt that reality. One side of this huge tent is open, so the cry of the wounded people around the world is ever present: Murakami Toshio's (Japan) eye witness account of Hiroshima; Betty Knapp's (USA) example as a disabled person; Vitaly Borovoi's (USSR) challenge to 'partake of the chalice of peace;' Darlene Keju-Johnson's description of life 'after the bomb' in the Pacific; Alan Boesak's (South Africa) warning not to make our faith either a narrow spiritual escapism or a triumphalistic war cry; Maria Teresa Porcila's (Uruguay) testimony to love.


WCC photo: Peter Williams

Jesus Christ, You are the Life of the World. Help us to hold the cup of life, full to the brim, with steady hands. ■

More WCC Impressions in future issues.

A CHRISTMAS WORSHIP ACTIVITY

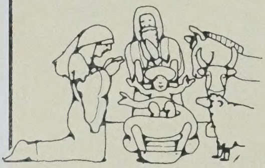
THY LIGHT IS COME

by Winnie Thomas
Victoria, B.C.

Advance Preparation: Group leaders should read the worship and decide how the people in the scenario could be depicted. A creche might be placed on a table at the front of the room. Each reader would place their figure at the manger scene after their reading. Other suggestions would be to use a flannelgraph or slides.

CALL TO WORSHIP: *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* (Isaiah 60:1) Let us worship God.

1ST READER: *Jesus* - the central figure of Christmas; the Lord of Glory, the one who was "with God, at the beginning, and through him all things came to be." (John 1:2 NEB) He has come into the world in a new way. As a human child, a helpless babe, he came to our level, subject to all the limitations that we know, to grow up to know pain and sorrow. He put aside his glory to show what God was like, to demonstrate in an understandable way that God is Love. "For God so loved the world, that he gave his only begotton Son."



HYMN: No. 139 "Of the Father's love begotten"

2ND READER: *Mary* - the Mother, blessed among women. Who can know the difficulties Mary had as she announced her pregnancy, enduring innuendos and slighting. As the time neared for the birth of her child, she travelled rough and hilly roads, riding on a donkey. There was no room for her when she was delivered of her son except in a stable with the animals. And later, how often her mother's heart must have been pained as she saw the sufferings of her son.

Mary was chosen of God and how beautifully she accepted God's will. How lovely was her song, "Tell out, my soul, the greatness of the Lord, rejoice, rejoice, my spirit, in God my saviour." (Luke 1:46 NEB).

HYMN: No. 130 - "O little town of Bethlehem"

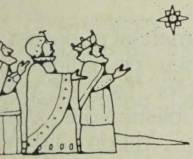
3RD READER: *The Shepherds* - men living a simple but hard life, looked down upon by religious men of that day because they could not observe the ritual cleanliness in their kind of life. On duty

night and day, they had no time to ponder the scriptures, if indeed they could read at all. But out on the hills and open spaces they could observe the glories of God, and in the quiet hours, they too dreamt of the Messiah. Their hearts were ready for the announcement of the Angel.

After the visitation of the Angel, they, being men of action, said, "Let us go to Bethlehem." They went, they worshipped and they returned. They returned to their work praising God and telling everyone what they had seen. They found the Christ for themselves and shared their joy with all.

YMN: No. 125 - "Shepherds in the field abiding"

TH READER: *The Wise Men* - We do not know much about them but we know they represented the science and knowledge of that day. Whoever they were, they acted upon the knowledge they had - that a king was to be born. No distance, no hardship could keep them from finding him. They were obedient to God's call.



How right for them to seek a king in a palace, but when they did not find him there, they sought him where he was. How strange to travel so far, to follow a star and to find an infant, not with a phalanx of servants in attendance but held in his mother's arms. Knowing they had found the right person, they worshipped him and gave him their treasures. How wonderful to see in that little child, love personified, God with us!

YMN: No. 142 - "Unto us a boy is born!"

TH READER: - *The Priests of Jerusalem* - the religious leaders of the time, called in by Herod to tell him where the Messiah should be born. They knew where from their scriptures, they knew all the prophecies about him but they lacked the interest to go to see for themselves. Knowing all, they believed nothing. They went back to their books while the Wise Men went on to worship.

YMN: No. 135 - "Lo, how a Rose e'er blooming"

EADER: The Christmas scene is full of opposites and contradictions, but is this not part of its wonder? Its scope is wide; it is for all people, for all time. Surely, as "Jesus Christ is the same yesterday, today and forever", we too can worship him in joy, in love and with understanding.

Sing we then in Jesus name,
Now as yesterday the same,
Once in every time and place,
Full, for all, of truth and grace. Chas. Wesley.

LOSING PRAYER: We come to worship you, O God, offering our grateful, joyful praise for the gift of your love, Jesus. Amen ■

Religious Publisher Making It - *in Canada!*

by PAUL DE GROOT
Edmonton Journal Staff Writer

Its head office is Winfield, B.C.

And the branch office of Wood Lake Books is in Toronto. You know — in Ontario?

How a tiny publishing company could set up in a sleepy Okanagan village and humiliate Toronto with a mere branch office says a lot about the state of the religious publishing industry in Canada.

Its state is depressingly like that of many other Canadian industries. American publishers enjoy a large market, spend millions on promotion, and do well. Canadian publishers . . . well, except for denominational houses and right-wing groups, there really weren't any independent Canadian religious publishers until Ralph Milton, a former producer of religious radio and TV programs, and Jim Taylor, former managing editor of the United Church Observer, decided there should be.

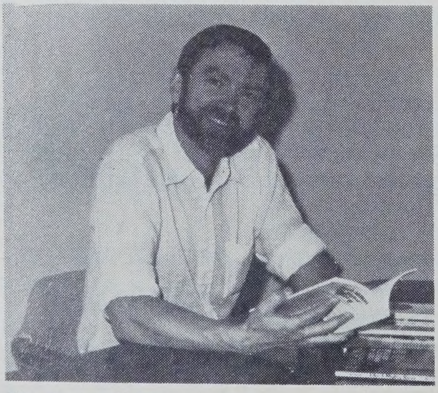


Photo: Neville Stevenson

Jim Taylor, Editor

Taylor had a book of essays which had appeared in weekly papers and wanted to publish them as a book. Milton had a manuscript for a book about the role of storytelling in Christian communication.

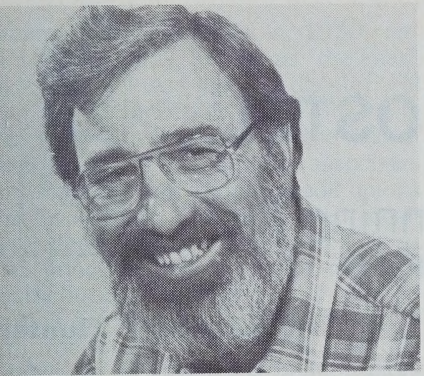
Unable to find a commercial publisher prepared to risk money on religious books, Milton and Taylor "realized we had the skills. So we published our own books and made money", Milton said in an interview.

That attracted Lois Wilson, then moderator of the United Church, who showed them a batch of material she had written. Edited and published, it became Like a Mighty River.

Although Milton and Taylor aren't getting rich out of Wood Lake Books — unless $10,000 a year is rich — they have shown there is a market for religious writing by Canadians. Their top three books have attained Canadian best-seller status for non-fiction, selling more than 10,000 copies each.

Part of the secret, Milton says, is writing for the lay person rather than clergy, traditionally the biggest market for religious books. Tapping 10 per cent of Canada's 10,000 to 12,000 English speaking clergy, ("if you can sell to 10 per cent of an identified audience you're doing well", Milton says) still sells only 1,200 books.

"We write for the person who sits in the back pew about every third Sunday," Milton says.



alph Milton, Publisher

They employ a "fog index" to keep the vocabulary at about the same level as the Reader's Digest, but "not the level of understanding. There's a big difference", Milton says.

Proving that a market exists for Canadian religious writing gives Canadian voices, ignored by American publishers, the forum they need to speak to Canadians, Milton says.

New printing technology helps. Computers and other advances make it possible to print, and make money on, books expected to sell only a few thousand copies. Press runs of only a few hundred are possible in the future, Milton believes.

Marketing — getting the books in front of buyers — is still a major obstacle, however. Neither Milton nor Taylor, the only full-time employees of Wood Lake, have marketing expertise.

"It's our Achilles heel. Once we have a book produced, we wish it would sell itself so we can get on with the next."

Large retail book chains have shown little interest in religious works (one limits its religion shelf to four feet in length, including Bibles), forcing Wood Lake to rely on a small network of religious bookstores.

The market is wider than that, and Milton wishes there was a way to reach it. "I think there are a lot more people out there (interested in religious books) but nobody is getting to them."

Co-publishing deals, where a Canadian book is printed in both the U.S. and Canada, sometimes with minor changes in text, are Wood Lake's door to the big U.S. market, Milton says.

One American publisher has purchased American rights to Taylor's book, An Everyday God, and will shortly begin promoting it. A look at Canadian churches today, The Winds of God, was published with the World Council of Churches, to coincide with the WCC's general assembly in Vancouver this summer.

With a dozen books in its catalogue, Wood Lake Books is still a publishing lightweight. But Milton and Taylor are clearly enjoying the challenge, which they consider a ministry as well as a business.

"As a business, we don't have to work through some church bureaucracy, where everything has to be approved by 15 committees."

It also means their sense of humor isn't stifled. Their house magazine is a mimeographed tabloid called Rumours, a collection of sermon and bulletin bloopers, fictitious meeting minutes, and loose translations ("mirabile dictu" is translated as "holy pantyhose") which could get them in trouble with the boss, if there was one.

Asking themselves, in the latest issue, how they manage to make a living from Wood Lake, they respond:

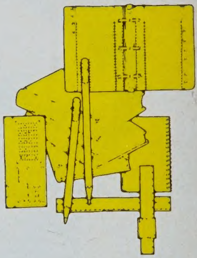
"We don't. Our wives keep on working. And hoping". ■

-used with permission

Note: Wood Lake publications are available in the WMS Bookroom

ELDERHOSTEL

— a beginning for Seniors



by Isabella T. Hunter

Retiring from the work that has occupied your time and energies for many years is not the end; it is the beginning. There is a whole new world waiting for you. You will now have time to do the things that so often were put aside—a hobby, travel, or study—awaiting a more convenient season. A comparatively new organization can supply the answer to almost any desire.

In 1975 an innovative experiment at five New Hampshire colleges hosted 200 people, and ELDERHOSTEL came into existence. Today over 70,000 older adults in Canada, the U.S.A. and abroad share in this international educational programme. You do go to university. In 1983 you could choose courses in 8 of our 10 provinces, or almost any one of the United States. If you preferred to avoid the summer months, you could choose to go to Hawaii, Bermuda, Alaska or Mexico in the fall or early winter. You live on the university campus, at very reasonable cost, and share in the joys, or limitations, of dormitory life. At meal times you rub shoulders with the variety of students in the dining hall lineups.

It is not "all work and no play." Some entertainment is provided and you are kept informed of other interesting events that are available on the campus or within easy reach of the university. The number of subjects covered in the courses is legion, ranging from folklore and culture to present day technology; from cooking to painting; from sports to finance. The classes are not large and you can feel at home with the group from day one through to the end of the week.

In my experience of ELDERHOSTEL I have been guided in exercises for the not-so-young, introduced to operatic music, learned the history of the bagpipes and seen the early life of a city through the buildings that have weathered the passing years. Along with learning of our Presbyterian roots in Nova Scotia this year I learned of a different "root" spreading from Nova Scotia throughout the world and particularly in countries of the Third World.

From its beginning in 1853 St. Francis Xavier University has been unique—a university that began without wealth or tradition and built for itself worldwide fame. The simple social doctrines that were added to the academic programme have become known as "The Antigonish Movement." A recent study shows that close to six million people have benefited from this self-help programme.

In 1928 the Extension Department of the University was organized and ecame fully operative in 1930. Dr. loses M. Coady, known as "the Giant f Margaree", was the first director. He vas then a professor at the university vith outstanding qualities in the field of dult education. He and his associates romoted the formation of credit unions nd co-operatives using kitchen meetngs, study clubs and mass meetings as heir principal tools. The philosophy of dult education passed through the Exension Department to its international rm, the Coady International Institute, stablished in 1961. The name honors r. Coady whose life and influence were o much a part of the work in its early ears.

The Institute serves students from nder-developed countries, some of them sponsored by their home governments and institutions. In the years since its inception students from some 60 countries have benefited, and their homelands have benefited when, as graduates, they have returned to put into action the teachings they have absorbed.

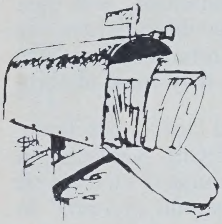
terian Missionary and Deaconess Training Home (now Ewart College) in 1929-30, we had a course of lectures on "Our Social and Economic System." In tracing the development of this system from the old world to the new world, the lecturer made reference to facts in Canadian history. What I heard in Antigonish spanned the years and gave me a present-day picture of the best that has grown out of those early beginnings.■

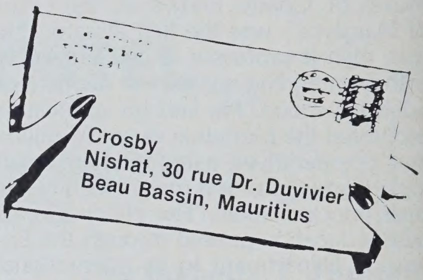
THE LORD IS MY PACE-SETTER

The Lord is my Pace-Setter, I shall not rush.
He makes me stop for quiet intervals;
He provides me with images of stillness, which
  restore my serenity.
He leads me in ways of efficiency through calmness
  of mind, and His guidance is peace.
Even though I have a great many things to accomplish
  each day, I will not fret, for His presence is here.
His timeliness, His all-importance will keep me in
  balance.
He prepares refreshments and renewal in the midst
  of my activity by anointing my mind with His oil of
  tranquility;
My cup of joyous energy overflows.

Surely harmony and effectiveness shall be the first fruit of my hours, and I shall walk in the peace of the Lord and dwell in His House forever.

Dear friends,





After receiving our September/October letter, a number of people remarked in flattering tones of awe on the fact that I had to start preaching in French two weeks after we arrived — a feat which I have continued almost every week until the present time. Pride in my achievement was obviously getting out of hand, however. I was driving a young woman to catch her bus yesterday after she had attended her first meeting of our Commission on Evangelism. As soon as we set off I apologized to her that a substantial part of the meeting had lapsed into English, which she does not understand. She replied, with a note of wonder, "Ah, Pasteur, vous comprenez le français?" Obviously, listening to services I have conducted in her home church and the French I had spoken during yesterday's meeting, she thought the noise I was making was English!

Almost since our arrival here I have been involved in helping the Church to realize an evangelistic campaign which it has dreamt of for several years. By curious and, I am sure, purposeful coincidence, I was also involved as a member of the local organizing committee for an inter-faith dialogue, sponsored by the World Council of Churches' sub-unit on dialogue with people of living faiths and ideologies, in preparation for the Vancouver assembly of the WCC in July/August this year. For eleven days we 8 Christians and 3 Muslims from Mauritius were hosts to 12 Christians, 20 non-Christians (Muslims, Sikhs, Hindus, Buddhists, Jews and people who practice the traditional religions of Africa and North America) and 5 WCC staff members. The basic intention of the meeting was to provide briefing and preparation for the non-Christians who have been invited to attend the Vancouver assembly as guests. The nine working days were spent listening to and discussing papers presented from the various religious perspectives on the "meaning of life", and in discussions focused on the eight major issues to be examined by working groups at Vancouver.

The speed with which the participants felt at ease with one another was remarkable, as was the depth of the encounter and dialogue between people whose commitment to their own religious traditions was obvious. I was greatly impressed by the truth of the dictate that real inter-religious dialogue is a meeting of commitments and not a search for the lowest-common-denominator. A Muslim participant observed: "The more you are rooted in your own faith the more you can discover in other faiths." We were all touched and humbled by the degree of warmth and love which grew up in our midst and which shall doubtless bear fruit.

A rabbi from Toronto asked me the telling question: "Why did I have to come half-way around the world to meet an Ojibway spiritual leader and gain my first real insight into the spirituality of the native people of my own province?" That same Ojibway leader, while performing a religious ceremony as part of the meditation with which we opened each day, told us: "Every different expression of faith which is good for someone else is good for me. I am enriched by the richness in you."

A Mauritian Christian priest asked how it could be that in this small island where Hindus, Christians, Muslims and Buddhists live and work side by side it was the first time he had visited a temple, a mosque or a pagoda? We from Mauritius vowed that we would seize the opportunity to establish meaningful dialogue amongst our religions. The barriers of ignorance and suspicion between the religious communities must be assaulted here, as anywhere else, by those who believe that God is truth and love. Dialogue amongst the religions is almost a question of survival in Mauritius — I wonder if you feel that this is, or might be, the case in your society as well.

But, if all this be so, what room is left for mission and witness in the name of Jesus Christ? We still have every right and reason to bear witness in love to the truth that God has revealed to us in Christ, but I believe we are now being called to listen as well — and to hear dimensions of the truth that our culture and history and sinfulness have prevented us knowing before. For me, at this conference the most stimulating and satisfying theological presentation came from the mouths of some of the Christian theologians present. But I shall not forget the most beautiful words and deeds of a Canadian Indian, the lovely radiance of a Thai Buddhist, or the humble frankness of a Muslim professor from Tunisia....

And so, this tiny flock that is the Presbyterian Church of Mauritius has committed itself to a six-week evangelistic campaign in 1984 and to a lot of prayer, study and work in preparation for it. I hope to tell you much more about it in future letters. Will it be an aggressive foray against the beliefs of neighboring denominations and religions? I sincerely hope not. Will it be a time to celebrate and talk and sing about what God has done for us in Jesus Christ and to listen and learn from the witness of others? We ask you to pray with us that it may be so.

We moved house early in February, a few days after the WCC meeting finished, and so Liz had to bear the brunt of that all-too-familiar upheaval once again. But the new house is good — it has more space, is closer to Port Louis and our parishioners, and is much closer to Mauritian life in general. Alison did very well in her primary school leaving exams and now travels to a convent secondary school about four miles from home. Jonathan is in Standard 3 at the convent primary school in Vacoas and takes the school bus with children from our neighbourhood. We are all well and happy.

With love and blessings,
Brian, Liz, Alison and Jonathan.

FOR CURRENT ADDRESSES of all personnel in Canada and around the world see WHO and WHERE page 16.

WHO AND WHERE

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Celebrate Youth

DEJEN SUS REDES ... LAY DOWN YOUR NETS ... LÂCHEZ VOS FILETS ... 1983

1983 YOUTH TRIENNIUM

At once they left their nets and went with him. Mark 1:18.

By the time you read this the 1983 Youth Triennium will have been held at Purdue University in West Lafayette, Indiana. Almost 300 young people representing every Synod in Canada attended as well as young people from our partner churches overseas. This was a marvelous experience for these young people. Check and see who your Synod reps are and then invite them to share their experiences with you in your congregation. We can support our youth by seeking them out and sharing with them the excitement and hope that is generated when Christian young people get together.

A Prayer at the Beginning of a New Year

by Lois Powrie

O God it is time to begin again!
Time to call your children together for fun and fellowship—for study and worship.
Help us as we work, worship and play together to take time to give thanks for the freedom we have in Canada to do these things.
Help us to appreciate what we have and to share with others.

O God as I work with your children and share my faith with them, may I always show love and concern for the whole child—body, mind and spirit.
Help me to remember how I felt as a child.
Remind me of the times when I needed to hear that I was loved, that someone was interested in my joys and sorrows, failures and successes.
Help me to show your young ones that I love them and have time for them.
But most of all, God, help them to know that you are with them, that you love and care for them and that you always have time to listen to their questions and will guide them in their search for knowledge and truth.
Help me to continue my search for knowledge and truth and to grow closer to you so that I may do your will in all things.

Help me to remember that I am not alone when I get discouraged, or feel that no one cares.
Open the eyes of all your people to see how important these little ones are to you. Help them to understand the need children have to know that the Church cares about them. They belong in God's house. They are part of his family too. Unless all the members, young and old, are together the family is incomplete. Help us to work and worship together as the family of God.

Giving leadership to your children and sharing my faith with them is an awesome task. Make me worthy of the opportunity you have given me to help in shaping these young lives, and the world of tomorrow. Amen.

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

THROUGH THE DARKNESS—the psalms of a survivor

by Christine Frye
Wood Lake Books
91 pages *Price $5.95*

Anyone who is searching or struggling will find this book very helpful. The author, despite considerable accomplishment in her vocation as a nurse and in a variety of church work, experienced more depression and burnout than fulfilment. She eventually sought counselling and began expressing her feelings and prayers in poems which came to her mostly during sleepless periods.

The Old Testament psalmists wrote, talked and sang about experiences in real life, about things you could taste and feel and suffer. The author has felt these too. Her psalms begin with her dark periods when she came to find that God was always at hand. Gradually she reached a turning point, a re-entry with renewed spirit, peace and triumph. Variety of type and good photography help the reader to catch the moods.

Christine Frye, truly a survivor, has been a lay supply minister (United Church) at Metis Beach on the Gaspé Peninsula since 1980, serving also in the Leggatt's Point Presbyterian congregation. When we met at the Summer Institute at Princeton in 1982, she was outgoing and confident in her search for further theological rootage.

There are suggestions for using this book for personal, group or public worship. Both youth and adults will find honesty, encouragement and strength for daily living in this refreshing book with foreword by Robert A. Raines, well known American author.

Mary McElwain

THE PARABLE IS A MIRROR

by Antoinette Clark Wire
Concern Magazine
Price $1.85

The Bible Study prepared for Presbyterian women's groups in the United States for 1983/84 is on the subject of parables and how they help us to see ourselves. Beginning with the Old Testament parable used by Nathan to show King David his sin, the series concentrates mainly on the parables of Jesus to challenge us to look at ourselves and our actions. Dr. Wire considers the parable form is like a mirror. It "throws the problem back to the questioners to solve for themselves."

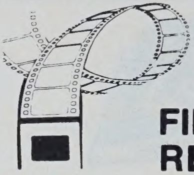
The first parables considered are from the Old Testament. Then Dr. Wire uses the parables of John the Baptist. The rest of the nine session study is devoted to the parables of Jesus. The author considers that Jesus told the parables to the insiders - the religious people of his day - the ones who were already committed. This is why they can teach us so much and why they can be disturbing if we let our mirror reflect back the true picture. When Jesus says "What do you think?" he means "Where do you see yourself in this mirror?"

Dr. Wire says that the Gospel writers sometimes used a slightly changed version of the parable. The early Christians did this to bring them up to date as the church grew and changed. For example, she thinks that the part about the older brother was added to the parable of the lost son to help the established Christians see that they should not be jealous of new converts. Whether you agree with this or not, it would be too bad to lose that part of the parable. It is easy for us to be like the older brother. Of all the lost things and people in Luke 15 he was not found - all because of his own stubbornness.

In each session Dr. Wire explains what the story meant in the day in which it was told. This is followed with a section "How the story works now." Discussion questions are written into the study as they arise.

This study has been written for both men and women. The parables were originally told to both as they listened to Jesus. Good for any group regardless of age grouping or size.

Mary Peckover.



FILMS/ RESOURCES

"NIGERIA, I PRESUME"

A new filmstrip prepared by Rev. Rick Fee of Nigeria. A stimulating supplement to the 1983/84 Mission Study.

Price $8.00 (add 50¢ for postage and handling)
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Don Mills, Ontario
M3C 1J7

Also available by 'Rental' from Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Rental Cost - $4.00 plus postage and handling both ways. (Please do not send money. Bill will be sent with order. Allow 4 weeks prior to showing date for ordering).

ARTWORK WANTED FOR 1985 CALENDAR

The 1985 Presbyterian Church Calendar will feature art, particularly children's, on the theme "Peace". Artwork is solicited for this calendar, and $50.00 will be awarded for each piece used. For details

Write: 1985 Calendar Contest
Attn: Miss Carole Halsey
Board of World Mission
The Presbyterian Church
in Canada
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

JANUARY
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11 12 13 14 15 16 17
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wms highlights

SYNODICAL NEWS

Quebec and Eastern Ontario

The annual meeting of the Quebec and Eastern Ontario Synodical was held in St. Andrew's Church, Arnprior, on April 12th and 13th. The theme "Each One Touch One" was based on communication.

President, Mrs. D. Sampson (Ottawa), presided over all sessions. The meetings were well attended with 80 registered members and many visitors.

Mrs. Jean Dewar, President of Arnprior WMS welcomed the members and visitors. The morning devotions were conducted by Mrs. A. H. Whitten and Mrs. K. Duncan of Lanark and Renfrew Presbyterial.

Bible Study was conducted by Margaret Boyd, A.E.C. Basing her thoughts on Matthew, Chapter 13, she discussed the parables used by Jesus in His teaching.

Two workshops followed: "Communicating through Prayer" led by the Rev. Leo Hughes and "Communicating through Visiting" led by the Rev. Linda Bell, Cobden.

The evening session was opened with an organ prelude by Mrs. Gail Young, organist of the church, worship conducted by the Rev. Leo Hughes and solo sung by Mrs. Mavis Lesway.

Guest speaker of the evening, the Rev. Ralph Kendall was introduced by Mrs. F. Morrison. In his illustrated talk he showed slides of his visit to Korea, Japan and Taiwan, (Formosa).

The Wednesday morning session was opened with a short worship service by the members of Glengarry Presbyterial.

Presbyterial presidents were introduced by Mrs. D. Sampson.

A session of prayer followed led by members of different Presbyterials.

PRESBYTERIAL NEWS

East Toronto

The spring rally of East Toronto Presbyterial held at Beaches Church, Toronto was opened by the President, Mrs. Esther Powell.

Mrs. Ruth Clemo welcomed everyone and led the service of worship. After a hymn, the scripture John 15:5-10 was read which contained the theme of the devotional "Abiding in the Love of God".

The speaker was the Rev. Richard Fee, missionary on furlough from Nigeria, who spoke freely and frankly of the many frustrations and contradictions of life in Nigeria - the very modern cities with skyscrapers and the poor huts and poor living conditions for many people in the rural areas; the great wealth from oil spent in the cities and the lack of minimally equipped schools in the country. His excellent slides pictorially presented the contrasts of which he spoke.

During the question period Rick emphasized the importance of the Christian witness of WMS members to their own young people in Canada — the influence of grandparents on grandchildren. He said his own grandparents were a strong Christian influence on him and the direction of his life.

Niagara, Ontario

At a recent meeting of Niagara Presbyterial held in Knox Church, Welland, WMS members as well as members of Presbytery and Presbyterian Men and their wives were privileged to hear the Rev. Shirley Jeffery, first female Presbyterian minister ordained in Canada. Rev. Jeffery represented the Presbyterian Church in Canada at the ordination of Rev. Mgbeke Okore, the first woman minister in Nigeria. Miss Jeffery, with slides, spoke of the realities and differences found in that interesting country.

Montreal

Mrs. Elizabeth McGregor, president of St. Andrews WMS, St. Lambert, welcomed 140 ladies (and a few men) to the 69th Annual meeting of Montreal Presbyterial. The Rev. Sam Priestly, minister of the host church led the morning worship, using the theme of the meeting "The Changing Face of Mission Today". Following reports, Martin Smit led in song.

Dr. Joseph McLelland, guest speaker, was introduced by the Rev. Ruth Syme. He spoke of his trip to North East Asia and Taiwan.

Greetings from Synodical were brought by the President, Mrs. Joan Sampson. After lunch, Mr. David Christiani sang. Mrs. Joy Armour took over as the new president from Mrs. Lyle Page. The meeting concluded with Dr. McLelland showing slides of his trip.

Kootenay, B.C.

Over fifty women from the West Kootenay Presbyterial met in Castlegar for fellowship and sharing ideas at the home of Mr. and Mrs. Henne with special guest, Miss Ivy Howard, A.E.C. This was a "first" in many years where women came from Trail, Slocan and Nelson to Castlegar.

Ivy Howard spoke of the role of women in the church — yesterday, today and always, and of how we need both *Marthas* and *Marys* in our church body. She also stressed that prayer and work go hand in hand, then showed a film "The Good News Report".

While in the Kootenays, Miss Howard spoke to the congregation at Nelson, conducted workshops in Creston which were well attended by workers from Trail, Nelson, Slocan, Castlegar, Cranbrook and Creston.

Lanark and Renfrew

To celebrate the 100th anniversary of the founding of the Presbyterial in Lanark and Renfrew a joint meeting of the Presbyterial was held with Lanark and Renfrew Presbytery on June 21, 1983 in Almonte Presbyterian Church.

Mrs. A. H. Whitten, President of the Presbyterial opened the joint session.

The Rev. E. Smith of Almonte welcomed the members and visitors. The Devotional period was conducted by Pembroke members - Mrs. W. M. Moncrieff, Mrs. B. Caldwell and Mrs. C. Purcell.

Greetings were brought by Mrs. D. Sampson, President of the Synodical of Quebec and Eastern Ontario (W.D.), the Rev. J. McKenzie of Perth, Moderator of the Presbytery and Miss Margaret Boyd, A.E.C.

Brief historical sketches were given by representatives of 16 Auxiliaries. In the Arnprior report special mention was made of Mrs. A. D. Maclellan who, in her 97th year, attends meetings regularly. A brief historical booklet was prepared by Mrs. Ernest Miller of Perth and Mrs. Frank Simpson of Arnprior.

A joint Communion Service was conducted by the Rev. J. McKenzie of Perth, assisted by the Rev. J. O. Forrester, and Elders Mrs. J. Pope (Perth), Mrs. B. Caldwell (Pembroke) and Mr. R. Vandermeer (Almonte).

Quebec

The WMS of Eglise St. Paul, Melbourne hosted the 69th Annual Rally of Quebec Presbyterial.

The theme "Are Ye the Salt of the Earth?" was carried out in the devotionals, the displays and even the name tags.

After a warm welcome over coffee and donuts, opening devotions were taken by Isobel Mouland; a Memorial Service followed. Minutes and reports were chaired by president, Mrs. Margaret Converse. Margaret Boyd, A.E.C. gave a preview of next year's mission studies. There was time for a short game of unscrambling names of Biblical trees before the noon meal, the prize being won by Margaret Boyd.

The Rev. Ross Davidson opened the afternoon session with a rousing song. Following "Greetings" Margaret Converse gave highlights of Council 1983. Alene Morrison paid tribute to the many women of past generations who have been remembered in our auxiliaries for truly being the "salt of the earth", and we were challenged to follow in their footsteps. Margaret Boyd presented Life Memberships to Mrs. Blanche Fortier and Mrs. Anna Perron who were charter members of the Melbourne St. Paul's group. Following this Alene Morrison surprised Margaret Boyd with a corsage and words of appreciation for her 17 years of work in the area.

Westminster, B.C.

The Annual Spring Tea of Westminster Presbyterial was held June 8th at Kerrisdale Church. Mrs. Gladys Hepburn, Council delegate, gave a detailed report on her trip to Council - after which much time was spent in constructive discussions relating to the resolutions. A singing quartet from Richmond Church added much to an enjoyable time of fellowship.

LOCAL GROUP EVENTS

Lucknow, Ontario

On June 1, Lucknow Afternoon WMS celebrated their 100th Anniversary with a luncheon at which former members, and daughters of departed members were special guests. Guests were welcomed by president, Mrs. James Little, and Mrs. Morgan Henderson.

Mrs. Cyril Brown read letters from former members who were unable to attend. Mrs. Robert Bregman, Teeswater, brought greetings from Maitland Presbyterial.

After a period of reminiscing and viewing old pictures, a service was held in the sanctuary with Mrs. Morgan Henderson presiding. Special music was provided by Mrs. Bert Moffat and Mrs. Bruce Raynard at the piano and organ. A trio of sisters, all former members: Mrs. Wm. Henderson, Mrs. Alvin Mundell and Mrs. James Brisbin brought delightful messages in song.

The Historical Sketch, prepared and read by Mrs. Noble Johnston, paid tribute to those who had laid the groundwork for our beginnings. The devotions on Faith were given by Mrs. Wallace Wilson. Guest speaker, Mrs. Donald Robertson based her talk on Philippians, Chapter 2.

At the close of the meeting, a beautiful Anniversary cake in the shape of an open Bible, was cut by Mrs. Wm. Porteous, a member for over fifty years.

Glengarry

Skye Auxiliary celebrated their 60th Anniversary on June 9th at the home of Mrs. Weldon MacIntosh, Dunvegan, Ont.

Of special interest was the reading of the minutes of the first meeting held on March 15, 1923 at the home of Mrs. Kenneth MacQueen. Mrs. MacQueen's daughter, Mrs. James Dixon and her grandaughter, Mrs. Mae Benton, were present at the celebration.

Mrs. D. H. MacIntosh, a charter member, recalled many incidents that happened at the meetings during the past 60 years.

Mrs. Stanford MacCrimmon, president, graciously welcomed all present; Mrs. Flora Chisholm conducted an impressive Memorial Service; Mrs. Gordon Fresque sang a beautiful solo; Mrs. Isabel MacLeod read a history of the accomplishments of Skye Auxiliary over the past 60 years.

Hamilton, Ontario

The Ruby Walker Auxiliary of St. Enoch Church, Hamilton hosted a meeting on Tuesday June 21st for the members of the Margaret Allan Auxiliary and all the women of the congregation.

The worship theme was "Lord, teach us to pray". A duet was sung by Mrs. Robbie David and Mrs. Marlene Bergshoeff.

Mrs. Helen Allum, a Presbytery Deaconess involved in Inner City work in Hamilton's north end, gave an inspiring and thought-provoking address based on the latter part of Nehemiah 8:10 "the joy of the Lord is your strength".

St. Andrews, Swift Current

An "Evening with the People of the Pacific Islands" was enjoyed by members of St. Andrews Congregation recently. On entering the church hall the members were met with Pacific music, posters and artifacts. The programme was a joint effort of the St. Andrews Presbyterian Women and the Senior High Church School Class.

After a welcome by President, Margaret Hartley, and introduction of the study by Mary Findlay, three workshops were held. One showed a film strip of Margaret Stewart and her work in Papua, New Guinea, led by Lois Noble. In the second, Anne Short and Lois Donaldson gave an overview of the country and told of some of the problems faced by the peoples of the South Pacific. In the third workshop members joined students Joyce Donaldson, Michelle Buhr, Brent Ens and Heather Scott in making hibiscus flowers and turtles.

Presentation of a Youth Recognition Certificate was made to Cheryl Buhr by Mary Findlay, who thanked Cheryl for her participation in the work of St. Andrews Church.

Ottawa

On Sunday May 9, Knox Church, Manotick, honoured Margo Gamble for her contribution to the life and witness of the congregation by presenting her with a Certificate of Recognition. The certificate was presented by Mrs. Ruth Davidson, Children's and Youth Secretary for Ottawa WMS Presbyterial. She mentioned the various activities that Margo was involved in as youth member of Knox Church, such as: Sunday School teaching, Knox Senior Choir (often sings solos), director of Sunday School choir for Christmas pageants, supply organist when the church organist is absent and a willing helper in all church activities.

Mrs. Phyllis Sarcen presented a WMS pin to Margo on behalf of the local WMS. The Rev. Gerald Sarcen congratulated Margo and closed the Act of Recognition with prayer.

Red Deer, Alberta

At the morning service on May 29, Knox WMS, Red Deer, Alberta presented "Certificates of Recognition" and pins to Shelley Oosterhoff and Bruce Buruma in recognition of their contribution to the life and work of the congregation and the community. Presentation was made by the president of the W.M.S., Mrs. Bette Fry.

Shelley and Bruce both attended Sunday School at Knox since the age of three and have been, themselves, teachers for the past several years. Shelley is also a C.O.C. leader, president of the Inter-School Christian Fellowship and has faithfully delivered tapes of the church services to church members in nursing homes or confined to their own homes. Bruce is past president of the Knox Youth Fellowship, a cub leader, and works with handidicapped children at a local school.

Westminster

At Cooke's Church in Chilliwack, B.C. the evening and afternoon groups presented three life memberships with pins. The one given to Mrs. W. Allen was accompanied by a pin that had been presented to her mother-in-law many years ago. This was presented by the Rev. and Mrs. Anderson and Mrs. Thelma Aitken. The second life membership (and pin) was given to Mrs. Ray Chapman, a member of long standing. The third life membership (and pin) was presented to the president of the evening group, Mrs. Margaret Hepburn.

Two memorials were placed in the sanctuary, a hymn book in memory of the late Mrs. Peter Holter and a Bible in memory of the late Mrs. Willa McRae.

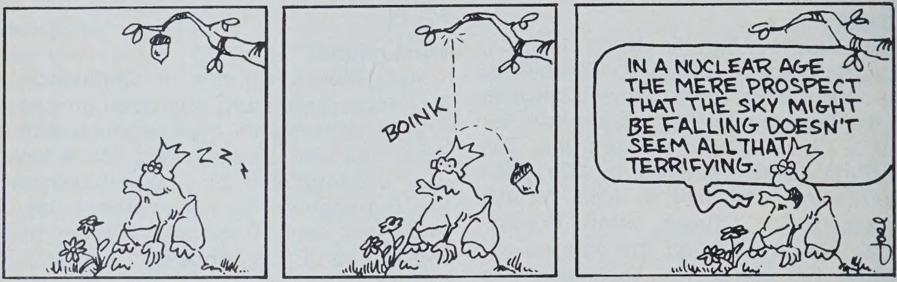
These groups also shared meetings with a group from nearby Abbotsford, in hosting a "Southern Islands" friendship tea at which slides of the Islands were shown

St. Andrew's, Saskatoon

On the last weekend in March, two special events took place at St. Andrew's, Saskatoon. On Friday, a *"Communications Workshop"* was presented by June Stevenson, Editor of Glad Tidings, who led a most interesting evening of instruction and discussion of church publications. Among those in attendance were persons from as far away as North Battleford and Prince Albert.

The second event of the weekend was the day-long annual meeting of the Saskatoon Presbyterial on Saturday which opened with a service of worship conducted by the Rev. Dr. R.A. Davidson of St. Andrew's.

Pontius' Puddle


Z Z z
BOINK
IN A NUCLEAR AGE THE MERE PROSPECT THAT THE SKY MIGHT BE FALLING DOESN'T SEEM ALL THAT TERRIFYING.

NOTICES

Please, no credit cards!
The WMS does not accept credit cards for the Bookroom, life membership pins, etc., only money orders or personal cheques.

WMS ANNUAL REPORT
If you received the incorrect Annual Report, please let us know and we will forward the 1982 copy.

HIGHLIGHTS
Occasionally groups report not seeing news about their activities in Glad Tidings. Every "Highlights" received is printed. We cannot print your news if it is not sent in.

Remember to send your news as soon after the event as possible. It takes about 2 months to prepare for an issue.

Come! Build a New Earth: Pieces to Peace

Church Women United

1984 ECUMENICAL ASSEMBLY

July 19–23, 1984

Purdue University
West Lafayette, Indiana

FOR REGISTRATION INFORMATION WRITE:
Church Women United Assembly Office
475 Riverside Dr., Room 827
New York, NY 10115

FUND FOR LEADERSHIP DEVELOPMENT

A fund has been set up by the Finance Committee of the Society in memory of Louise A. Reith, former Executive Secretary who passed away in July. Since one of Miss Reith's chief interests was in the development of leaders, the fund has been designated for that purpose. Friends who wish to make a contribution should mark their donation **in memory of Louise Reith.**

In Memoriam

Edith English

Mrs. Edith (Leeson) English of St. Andrew's Presbyterian Church, Brandon, Manitoba passed away on July 22, 1983. Mrs. English was a member of the Women's Institute during her early years, an Honorary Life Member of the Women's Missionary Society of The Presbyterian Church in Canada and President of the Manitoba Synodical of the Women's Missionary Society from 1968-1971. She was also Organist and Choir Leader at St. Andrew's for some 24 years.

In Remembrance

Mrs. Amy Edge
Bradner, B.C.

Mrs. Mary Gibson
Knox, Carberry, Man.

Mrs. B. (Mabel) Smith
Knox, Dutton, Ont.

Mrs. J. (Anna) Funk
Eden Mills, Ont.

Miss Hilda Clark
Mrs. Elizabeth Krieger
Mrs. Elizabeth Watt
First, Edmonton, Alta.

Mrs. Edythe Alexander
St. Andrews, Edmonton, Alta.

Mrs. Geraldine Black
Elmvale, Ont.

Mrs. Lewis Kirk
Caven, Exeter, Ont.

Mrs. Edward Westbrook
St. David's, Hamilton, Ont.

Miss Mildred Gillies
St. Andrew's, Islington, Ont.

Mrs. Joan McLelland
St. Andrew's, Scarborough, Ont.

Mrs. Catherine McEachern
St. Andrew's, South Eldon, Ont.

Mrs. Marion Fry
St. Andrew's, Strathroy, Ont.

Mrs. M. (Vida) Bates
Zion, Sunnidale Corners, Ont.

Mrs. J. (Elizabeth) Johnston
Leaside, Toronto, Ont.

Mrs. Ethel MacKay
Mrs. Margaret Broadbent
Melrose Park, Toronto, Ont.

Mrs. Mildred Petticrew
Fairview, Vancouver, B.C.

Mrs. Nicolina Davie
Willowdale, Ont.

Miss Jeanne McConnell
Mrs. Robert McKelvie
St. Andrew's, Windsor, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Love Thy Neighbour

Loving means forgiving
unkind words and deeds,
not just filing them away.

Loving means having patience
with the faltering, uneven
progress of others and yourself.

Loving means understanding
that life is much, much more
than we can see or comprehend.

Loving means a constant sharing
of all that we are or can be
to comfort, encourage and praise.

To love our neighbour
we must first love God
and ourselves, the children of God.

by Shirley L. Porter

DECEMBER 1983

GLAD TIDINGS

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L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

...no peace without justice

Dear Lord, it's Christmas time and my heart is heavy. That timeless, jubilant angel song of peace on earth rings out and I wonder: *where is that peace on earth, Lord? And why is it so long in coming?*

I hear a black African leader, visiting in Canada, his own life in peril, plead for the freedom of South Africans to live with dignity and he says there can be *no peace without justice...*

I see the mute plea in the eyes of a mother in Zimbabwe whose children must go to bed hungry because there is drought and the newspaper article suggests there can be *no peace without justice...*

I watch the shoulders of an unemployed man droop as he is turned away from yet another job because there are a hundred others ahead of him and a voice whispers there can be *no peace without justice...*

All over the world people are fighting for their rights and the rights of others - to be treated in fairness; to be accorded a just measure of life's bounty; equal pay for work of equal value; to be respected for one's abilities and accomplishments; to be allowed the dignity of having a voice in one's destiny.

Oh Lord, I can see that others are hurting. Sometimes I hurt too and through my own pain I begin to comprehend their struggle.

How can people know peace when a door will not open wide enough for their wheelchair to enter; when they are denied a job because of sex or race; when their main source of nutrition comes from someone else's garbage can?

How can there be peace in the world when empty bellies groan; when children are abused, wives battered, where so many are out to 'make a buck' and it doesn't matter if someone else is trampled or dies in the process?

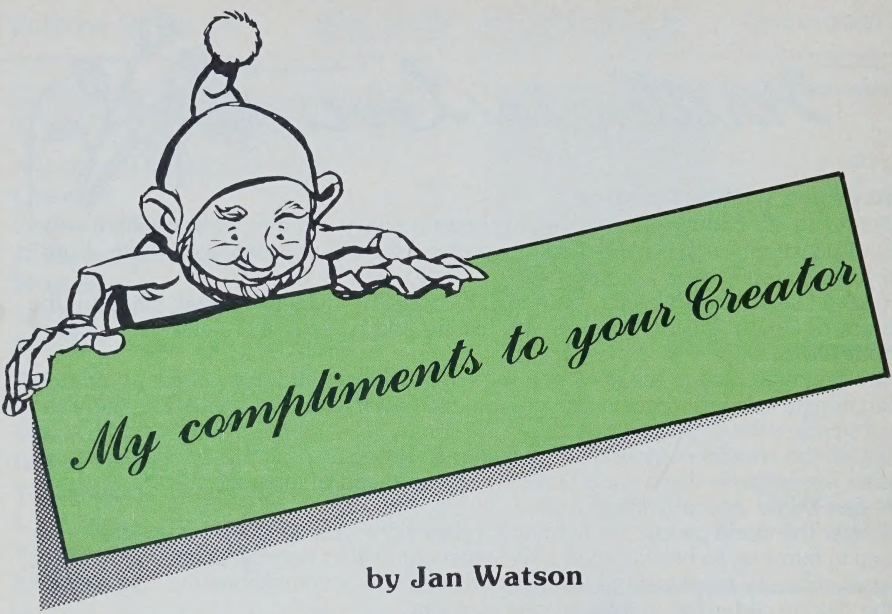
There can be *no peace without justice.* And there will be no justice until we find ways to distribute the world's wealth equitably; to feed the hungry instead of throwing away surplus food; until we learn to recycle resources; to renew land that is stripped of nutrients; until we stand up to injustice and march along with those who seek for nothing more than personal dignity and value.

Now Lord, I hear again the angel's song and I begin to understand how that was only the beginning... the beginning of a life dedicated to peace and justice. If anyone knew about injustice, Jesus did. There was no justice in the cross, no fairness, no dignity. There was pain, despair and degradation. But when the resurrection morning dawned, there was peace.

Though the lights of Christmas may be dimmed in the haze of injustice the cross illuminates the Way and the Way to peace is justice. I will think of that Lord as I celebrate Christmas.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The *Prince of Peace.* Isa. 9:6 (KJV)

June



My compliments to your Creator

by Jan Watson

A timely reminder to all of us - adults and youth alike - that we are not perfect.

It had happened. The storm had erupted. After the Christmas vesper service of all times. Just when everyone was supposed to be overflowing with love. Not Jane.

She had five girls in her CGIT group. It was up to Jane whether they would attempt the candlelight presentation especially prepared each Christmas for the CGIT. There was a preliminary Bible study. The songs chosen were difficult. Preparation was the *key*. If they started early and kept cool everything would fall into place.

The songs and tunes became familiar as they stitched and glued for the fall bazaar, humming and singing. With the bazaar over, they had some good preparation meetings and some with low attendance and poor participation. Frustrations crept in. “I can’t come tonight Jane, I said I’d go shopping with my boyfriend.” “I forgot my guitar.” It was Barbara, the girl who seemed to set the pace for the other girls. “I don’t want to play my accordian.” “Don’t bug me, I have to put my make-up on.” “Did you notice how beautiful I am without my braces Jane?” Oh, Barbara.

Jane was determined to stay cool and understanding. She laughed with the kids. She reassured herself that just a small number of understanding people would attend. Just a gentle gathering. She lined up special bulletins, talked to the minister, prepared the organist, candles, bibles all set with the right readings, Explorers to sing too.

The night of the service, Jane arrived early. She wanted to talk to the girls, to pray with them. The moments slipped away. Where did the song sheets get to? She stopped to chat with some of her W.M.S. friends. Synodical past-president, CGIT board member, droves of people. It was wonderful of them to come but it made her nervous. She gave up her master copy of the service to one of the girls.

The organ began. Things moved along but Jane was on edge. They weren't speaking loud enough, mistakes with the guitar, mistakes with the accordion. She wanted it to be so beautiful. God didn't seem to be there. She didn't want to let her friends down nor the minister. Barbara argued with her during the service. She wasn't going to play the guitar for the next number. Oh, yes you are. Barbara's best friend kept killing herself laughing at Jane every time she sang. Then, it was over. Everyone said kind things. Jane smiled graciously.

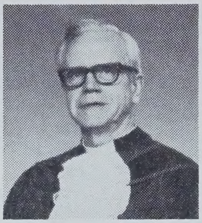
They went to McDonald's for their celebration treat. Barbara off to the washroom several times. "Not feeling well" and Jane trying to express to them their lack of feeling for the service. Her disappointment. They did get the gooiest sundaes though, and enjoyed them too. The kids went outside to get some air while Jane finished her coffee. She got up to drive the gang home but they were nowhere to be seen. Not in the washroom, not around the other side of the building. Worried and upset, Jane let off a loud holler across the parking lot. There they were in the distance ambling along. It was the last straw. She shouted about how inconsiderate they were. She had run out of patience. She started to cry and once the tears started they wouldn't stop.

The following week they got together to wrap gifts and check coats in the shopping centre. They had a long way to drive so they talked a lot and expressed a lot of feelings on both sides. They started to have fun again. They posed with Santa and took turns relieving each other for a little shopping. The day finally over Jane dropped off Barbara and handed her an envelope. Inside the message read 'Merry Christmas to a wonderful human being... my compliment's to your creator.' The sun came out after the storm.

Dear heavenly Father,

We come to you as we approach Christmas and confess that all the things we attempt sometimes make our tempers short. There are moments when we feel overburdened instead of joyful in Your coming. During this advent season bestow your special blessing on all CGIT leaders and girls, that they might have love and consideration one for the other. Be closely and lovingly there in the vesper services offered this year. In Jesus name we pray. Amen ■

A Message from the Moderator



by Donald C. MacDonald

Thank you, Madame Editor, for the invitation to direct a few words to the members of the Women's Missionary Society (W.D.) by way of your magazine.

My words shall be ones of appreciation to the great host of Christian women who have for years given freely of their time and talents to the Church of Jesus Christ. From the time when I first began to understand how our Church grows, I have realized that the service of members of the WMS is considerable. I suspect there is no organization in our church which has served so faithfully and so lovingly. Having begun my ministry with a few years in the Synod of the Atlantic Provinces, I must include those women as just as faithful as the ones in the organization which you serve so well. I believe there is a reasonable amount of doubt whether our church would have survived the crisis in 1925 without the support of the women of our church.

When we think of the contribution of women to the church, we must also remember the great contribution they have made to build Christian homes, always the real backbone of the church.

We live in days when a larger percentage of our women are working to support themselves, or their families. But, in most situations this does not mean they give less time and effort to the work of the church. In the Ladies Aid, in the Church school, in the choir the number of women has almost always surpassed the number of men. And now that our church has recognized the value of these servants of God on the Board of Managers, and the Kirk-Sessions of our congregations, they are providing more leaders.

One of the supports to your organization in this work has been your magazine. I know you realize that men, as well as women, read its interesting and instructive pages. So, as I try to voice the appreciation of our Church to the women of our Church, I must also make special reference to you and your predecessors. Not many are aware of how much time and care goes into producing a magazine of the stature of the Glad Tidings.

I am aware also of other things the WMS in both its Divisions do for our Church. The Adult Program and Children's and Teenage Program are well known to anyone who knows how our Church grows. I must also mention the Area Educational Consultants who, since their inception, have contributed real assistance to ministers and other leaders in congregations. And, we must not forget the contribution last year of over a million dollars to the overall work of our denomination.

Madame Editor, I know you did not ask me to write these words with any thought that I would only use words of commendation. But too often in the Church and in society in general, we take the loving contribution of people to the betterment of the world and never stop to say a word of appreciation. Your organization will conceive plans, and continue to work for the advancement of the Kingdom which alone can save the Kingdoms of this world. May God continue to bless and prosper the work of the WMS (W.D.) in the future, as He has in the past! ■

BIBLE STUDY

Making room for the action of God

by Alastair Hulbert

Advent from a woman's perspective: it's not a story about being meek, mild and submissive. It's about the way one person gave God room to move in the world — and a lesson about arrogance.

Purple is the colour which the liturgy of the church attributes to Advent. It is the colour of royalty, but also of humility, expectancy, waiting.

It is shared by Lent in the rainbow of the Christian calendar and, interestingly, the women's movement in our time has also chosen it for its special colour. What in particular might a women's perspective have to contribute to our understanding of Advent?

If we compare the two accounts we have in the gospels of the annunciation and birth of Jesus, it is noticeable that while Matthew tells the story in the traditional way from the perspective of the man Joseph, Luke writes everything from the standpoint of a woman: Mary.

After the preliminary account of the annunciation to Zechariah and Elizabeth's conception, the story is all Mary's — so much so that many have thought that perhaps Luke received the story first hand from Mary.

Like the prophets, Mary too prepares the way of the Lord. Like Grunewald's John she points out the divine drama as it breaks into the world.

Friends of mine have a painting in their drawing room by a modern French artist. A woman occupies the left hand side of the picture, seated on a bench, leaning on one arm towards the other side, the handwork which had occupied her slipping neglected from her fingers. Her face, calm, and with the almost smile of womanly awareness, is turned towards the other, empty half of the bench. She is Mary, and this is the annunciation for us today.

What is remarkable about the painting is how its empty half takes on importance. The expression of the woman, the openness of her attitude, her expectancy point towards the unknown possibilities of that space.

Humility, acceptance, obedience have too often been extolled in the church as the virtues of women. And an understanding of Mary as sweet and gentle has been used to enforce this role on women. Certainly, Mary's response is not that of a man. It is not she, but Zechariah, who doubtfully questions the angel about his message: "How can I be sure of this?"

After an initial moment of wonder, her response on the contrary is clear and faithful: "Behold, I am the handmaid of the Lord. Let it be to me according to your word." Mary's greatness lies not in her submissiveness, but in her *allowing God room to act*.

This is confirmed in the Magnificat, which is far from being the submissive hymn of the meek and mild, when Mary proclaims: "He has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed."

Luther says of this text: "Was that not pride for a young girl? No, there is no humility in denying the gifts which God has given. If somebody said I have hands, should I humble myself and say, 'I beg your pardon, they are hoofs'?"

Accepting in faith the promise of the angel, and rejoicing in spirit at the occasion and the opportunity, Mary makes room for the good news.

Advent is a time of hope and joy and of far horizons for our world. The point of Advent is not the clutter of things that a secular celebration of Christmas brings to the rich, but a spring cleaning that transfigures a tired home, supplying the children with space to play.

Recently in San Francisco, I took my children to the planetarium, hoping to see there a show that would transmit something of the experience of the psalmist: "When I look at thy heavens, the work of thy fingers, the moon and stars which thou hast established: what is man..."

But instead of being introduced to the wonders of the night sky, what we got was a lesson on the colonization of space: vast schemes for capturing the sun's energy; how to tap the mineral resources of the moon; the construction of huge orbiting farms and towns in outer space.

With man, went the message of the show, nothing will be impossible. And the hybrid, the arrogance of this male-dominant approach to creation, made me ashamed before the children, and fearful for this civilization of ours with its overwhelming ambition and self-centredness. The message it announces is the opposite of that of Advent where Gabriel tells Mary that "with God nothing will be impossible."

Mary's response to her cousin Elizabeth's blessing is an alarming lesson in priorities for the rich and the powerful: "He has scattered the proud in the imagination of their hearts; he has put down the mighty from their thrones, and exalted those of low degree."

Luke always shows a special interest in the poor and it is this that the Magnificat emphasizes. Mary's song sets the scene for the birth of the Christ child in a stable and the fact that the first announcement of Christmas was to poor shepherds.

Mary was a Palestinian, who was to suffer during her life like so many of the little people of that land today, from persecution, exile and bereavement.

Perhaps the celebration of Advent can lead us more deeply into an understanding of the mystery that God became man among a poor people and in a suffering land, and that a young woman let it be.

Alastair Hulbert and his wife Fiona share the post of European Secretary of the World Student Christian Federation. One World Nov. '81.

Photo: Peter Williams, WCC

VANCOUVER '83
More Impressions

Barb Hillis, Troubleshooter

- Thanks to modern technology our world can be one! We can worship together, sing together, celebrate together and work together.
- Every day, housebound people in the Vancouver area phoned the Visitor's Centre to say how much they appreciated the local tv coverage. They felt that they were part of the worldwide Christian community at Vancouver even though they were unable to attend the Assembly in person.
- A woman who had come all the way from Belleville, Ontario, in a wheelchair phoned from a downtown motel. She wanted to know how she could get to the meetings. Barb was able to put her in touch with the person who was responsible for special facilities for disabled persons.
- The planning for the Assembly was great! Programs included events for day visitors, accredited visitors and a special program for the public organized by a hardworking local planning committee.
- The 'legs' at the Assembly were the stewards—a cheerful band of young people from all over the world who offered a servant ministry, delivering messages, anticipating needs, running errands and supporting delegates in many ways.
- An ugly scene: a man, walking outside the Visitor's Centre. He carried a small child on his shoulders and shouted obscenities about the World Council of Churches. What vibrations of hatred and violence were picked up by the little one?
- A redemptive scene: A small child is held up as a gift from God, an offering, during the service in the worship tent. New life! Jesus Christ is the Life of the World.
- The Worship Tent: dedicated by Archbishop Ted Scott, Moderator of the

WCC Central Committee, who recalled that in Hebrew Scriptures the "tent of meeting" denoted God's abiding presence with a pilgrim people; a shelter for the covenant?

- There were times of stress for the workers in the Visitor's Centre. One day a man came in "like sunlight," praising the staff and the back-up work at the Assembly. He was full of joy. He runs a healing centre in New York. Suddenly, everyone felt better. The man had no arms.

Photo: Peter Williams, WCC

- Children from all over the world were represented by the pictures they had painted for the Assembly. The delegates shared the pictures at the end of the Assembly; they will write to the children. New beginnings?
- At every large gathering there are people who become upset or angry. At the Visitor's Centre there was always someone to listen to their problems with patience and gentleness. They felt they had been heard; there was healing. On Barb's desk there was a large sign that read TROUBLE SHOOTER! It was astonishing, how quickly frowns changed to smiles at the sight of that sign!
- Since our Barb Hillis isn't a linguist, she admits to feeling a degree of panic every time someone came up to the Visitor's Centre with questions in another tongue. But there was always someone to answer...Brian in French... Bob in German...Reginald in an African dialect...
- Sometimes it isn't easy to be a North American and a Christian.

Patti Talbot, Delegate

The Assembly was an assembly of people: what a mix of people! To meet and talk face to face with some of these people was a rare opportunity. To talk, for example with Jackie and Vuyiswa, of South Africa, was to listen and to learn. It was to learn that these two felt strongly that if the Gospel was to have any credibility at all in South Africa, it must be a Gospel with social demands; a Gospel that speaks of Jesus Christ, the Life of the whole world. It must be a Gospel which proclaims a revolutionary message that says without justice, peace is not possible.

To sit and talk with Kaoua, of the small South Pacific island of New Caledonia, was to learn how he felt about his peoples' struggle with France —a struggle, not only for independence but also for freedom from nuclear testing in the Pacific. It was to learn how these people felt in an inequal power situation which spelt injustice for them. It was to learn of the highly under-publicized suffering caused by testing of nuclear weapons.

With Keith, from Guyana, one learned a little about a country fallen from prosperity and a good legal system, to the insecurity of scarcity and police and courts which were partial, to say the least.

To have coffee with Adele, from England, was to hear about the heartaches of the unemployed and the working poor, of a so-called 'developed' country and who receive from their government little or no support or sympathy.

For a Canadian to talk with these people, and many others from around the world, was to be reminded - sometimes quite bluntly - that North American Christians have a lot to learn from their sisters and brothers in Christ of the Church in other parts. For some North Americans, 'eye balling it' with people from other places, involved the risk of having comments labelled as "North American" and consequently written off. (A wry joke floating around suggested that the point of view least likely to be heard was that from a North American, white, middle class, male.)

It was therefore a little painful for some of us North Americans to be aware that a great deal of what we had to say would not be taken seriously, or might be regarded with suspicion or even hostility.

North American youth were concerned with getting the questions of peace and disarmament into a central focus. But they were reminded, sometimes not all that gently, that world peace was not going to happen until the causes of global injustice were also dealt with. Those North Americans, on the other hand, who were seriously concerned with injustice in Third World countries, were challenged to evaluate native Americans' rights, and the apparent lack of recent improvement.

This same issue of native Canadians' rights was one that Canadians, as hosts of the Assembly, were confronted with several times.

All who came and participated at the Assembly were people who proclaimed Jesus Christ as the Life of the World. Notwithstanding that common affirmation, it was an encounter that taught many of us what "unity in diversity" can mean. At times the diversity was more evident than the unity. But we came to the realization that both mutual understanding and unity are not static goals to be achieved once and for all and then set aside, but rather they are ongoing processes. In coming together as 'one in Christ,' we were challenged to work for peace with justice; to witness to a God who sees all, cares deeply, and from Whom all power flows.

Douglas DuCharme, Steward

The focus was, from beginning to end, its theme: Jesus Christ - The Life of the World. And indeed, through the worship, the fellowship and the events of the Sixth Assembly it was apparent that there were many signs of life in our worldwide church. The excitement and energy of those three weeks was astonishing from the start, and invigorating long after its end.

Yet, what left the greatest impact on me was the ability of the churches, in the face of this theme, to confront the signs of death in our world. The issues of peace, justice and political-economic oppression are familiar to us in their global perspective. However, in Vancouver I was faced with people who *knew*, with an immediacy that I cannot imagine, the signs of death in our world, and they could name those signs.

More than this, I encountered with a starkness I was not prepared for, my position in the world order as an oppressor, by virtue of the society of which I am citizen. This recognition of my role in causing and perpetuating the concrete suffering and agony of others became for me an encounter with the suffering that is *ours* in the developed areas of the world. That suffering consists of the knowledge of our direct and indirect contributions to the reality of death (political, economic and cultural, as well as physical) in a world that God intended for life. I was paralyzed by this awareness for quite some time, and unable to respond to the need for new life.

Yet I came upon Hebrews 12:7-13, which succeeded in bringing some perspective to my suffering, and to that of others. In my paralysis, I was particularly struck by the phrase, "So hold up your limp arms and steady your trembling knees and smooth out the path you tread; then the injured limb will not be wrenched, it will grow strong again." I think we in the Western world are beginning to grow in our awareness of ourselves as an injured limb which burdens the rest of the world. Rather than responding to this with the defensiveness that we so often hear, however, the message of Vancouver to me was that we must allow that injured limb to grow strong again. We must steady our trembling knees and grow to overcome the suffering our society causes, and the suffering we experience as a result, in the name of the Word of life.

It is in light of this reflection among others, that I can say that the Vancouver Assembly was an empowering experience, which has left us all with a challenge and without any excuse.

The POWER of words

The Last Word?

The status of women in society and the church is possibly the fundamental moral and social issue of this generation. I am convinced that such matters as family breakdown, and even poverty are closely related to this matter.

Recent issues of the Glad Tidings have carried an interesting forum on the place of women... I thank Lois Klempa for her thoughtful insights and leadership.

I appreciate reading the letters printed, especially in the October issue. The one from Bruce Madeley of Saskatoon was appropriate in such a discussion. I hope though, it will have the opposite effect from what he intended. Surely it is a prime example of a person completely insensitive to the discrimination that has been, and, is still practiced against women in every society and culture. (Even in Saskatoon?)

Peter Walter,
Hamilton, Ontario.

In a letter to the editor Bruce Madeley says his writing was done "tongue in cheek" - "this is the vein in which I chose to reply (to Lois' article) with the intention of pointing out the relative importance of ideas... many people of the world are sick, tired and hungry and need the brightness of the Lord in their lives and here was Lois telling us (with great intensity) how we should seriously consider tuning up the Bible and the Book of Praise so as to get in a few more licks for the ladies. A humourous approach seemed the best way to make my point. As a parallelism, it was as if I had read an article suggesting we should change or delete a few notes of Beethoven's Emperor Concerto so as to improve it a bit.

I have a great feeling and respect for women of our church... they are a principal ingredient of the glue which helps keep it together in the form as we have it to-day."

...I am enjoying the articles on inclusive language... it's vital to our awareness of who we are in relationship to our God as well as in relationship with each other. Lois Klempa's article was good. We need to constantly re-assess our concept of God as well, so that we don't fall into a rut of ignorance towards His omnipotence. Hope to see more articles along this line.

Clara Henderson,
BLANTYRE, Malawi

◆ ◆ ◆

Re: "The Power of Words," March "Glad Tidings:" I appreciate the author's concern that the gospel message be presented so that women do not feel invisible. I also agree that it is good to emphasize the important roles that many women have played in the scripture records. However, I wonder if the writer is not unduly anxious about feeling excluded by use of the words womankind, sons of God," etc. Surely these are generic terms, which communicate very accurately. When we read that "God created man in His own image, male and female created He them," I could never feel offended or excluded by these terms, or feel the need to re-write them in scripture.

Again, "to speak of God as a mother strikes many as ridiculous, if not downright blasphemous. Why?" - since our Lord has given us instructions on how to address God, to tamper with the Lord's prayer, and begin with "Our *Mother*" would be assuming superiority over the Son of God, in matters where we are clearly inferior to Him!

There are so many references to God's love that remind us of a loving mother... to understand this aspect, it is not necessary to change the text of scripture. Doing this, I would see as leading us into heresy, since we are told that every "jot and tittle" is enduring.

One other problem was about the "quiet revolution which has already taken place" in the Sunday School curriculum, hymn books, etc. In the case of the newest hymn book, while appreciating its many good qualities, it was extremely distressing to discover some of the changes that had "already taken place" - namely the "improving" of such well-loved classics as "Jesus loves me," and "Man of Sorrows!"

Now it is advocated that the hymn book be revised again to rid it of any male-oriented words. I would beg for reconsideration before meddling with a hymn such as "How sweet the name of Jesus sounds," which was written long ago and is part of our heritage. Changing it would be a dreadful mistake and unfair to the original author. I would like to see John Newton and other authors like him, untouched by the "quiet revolution" and sexist whims.

In spite of all this, I do agree that a "blend of the past and the present" is desirable in worship and hymnology, but should it not be in the context of each keeping its own identity and integrity?

I appreciate the fact that wrestling with the problem of how best to communicate the gospel message is difficult and brings diverse reactions. I am grateful to the writer for reminding us that God has communicated with us by sending *His Word made flesh* and this must be the most appropriate means of all.

Betty Walker,
TORONTO, Ontario

Three weeks before Christmas

by Linda Stewart and Jane Gateson
Westwood Presbyterian Church, Winnipeg

Tis three weeks before Christmas
And as we pause here,
Panic besets us
Is it really this near?

We sit by our neighbour
So relaxed and so cool.
Is what we see real,
Or are we being fooled?

"Yes, my baking's done."
"I've forgotten the cake!"
"This year we're at Grandma's!"
"I've got nothing to take!"
"I've sent my last card out."
"Mine are still in the box."
"I've bought an Atari for Wilfred."
"Frank's getting socks."

So...
Although we all sit here
Relaxed and well fed,
Oh, we're not "all together,"
We're making lists in our heads!

The shopping, the baking, the pleas for more toys,
The sewing, the parties, the frenzy, the noise!
And where is the PEACE, that's so hard to keep?
It's under the haystack, fast asleep.

As the sale flyers arrive at each door
The children flip through them, and keep wanting more.
Our hearts are all troubled..... From whence came this greed?
We set good examples, Why don't they take heed?
We question their motives, as we tuck them in bed.
While visions of Cuisinarts dance in our heads!

Come Eatons, Come Woolco, come K Mart, the Bay!
The sales are abundant. Rush! Rush! Don't delay!
From the basement of bargains, to the very top floor
We dash and we dash and keep looking for more.

Write cards out, do baking, and get those gifts wrapped!
And, oh, what a joy to be creative with crafts!
There's glue and there's tinsel, Rudolf and his nose
There's three pounds of glitter in hair and on clothes!

Interruptions while sewing make us want to shout.
Hurrah! Ready at last..... with the sleeves inside out!
And what of the concerts - so cute and serene?
Let's have a quick look at the true back stage scene!

We find...
Bob's got the measles, and Suzie the flu
Five minutes to show time! Oh what will we do-o-o-o?

No, Johnny, a monkey was not at the stable!
Get into that housecoat as fast as you're able.
"My halo is slipping," the angel doth cry.
"Mrs. Irvine, Amanda just slugged me in the eye."

"Now children, line up time, and please, let's not row.
Where's Joseph? The washroom? Does it have to be now?"

Our kids drive us crazy, both the big and the small.
Their last-minute shopping sends us up the wall!
Yes, the kids drive us crazy, as they jump and they run
In anticipation of goodies and fun.
As their volume increases, our patience grows numb
"You kids settle down, or Santa won't come!"

That dilemma of Santa, Is he real or a fake?
Our pre-schooler's questions could keep us awake.
"Can he get down the chimney? Can he ride through the sky?"
Is this business of Santa a little white lie?

The story of Santa is dear to our race
The story of Christ's birth - does it take first place?
The story of Santa is great fun to share.
But the story of JESUS, none else can compare.
To think that this baby - all God and all man,
Could show us the Father. What a marvellous plan!
What a present to us, what a gift from above.
That He'd reach out and touch us, what marvellous love!

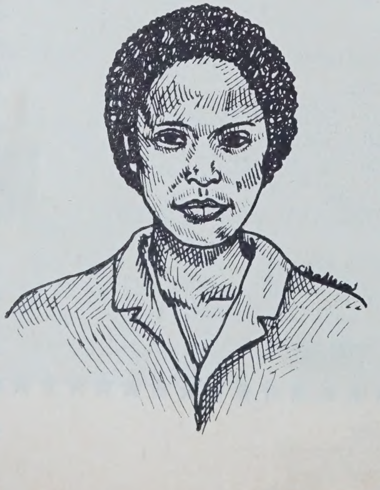
Let's take time to reflect, in this season of joy
That our hearts can be changed by one small, baby boy.
Let's take time to give thanks, for this gift from above.
Let's take time to respond, and to live in His love!

1983 · 1984 Mission Study Central Africa

Profiles of Malawian Women

by Clara Henderson

Chrisi Chimwemwe (chi-mway-mway) Maluwa (ma-lew-a) is 16 years old. She comes from a village in the south of Malawi and is attending secondary school in the city of Blantyre. She stays in the girls' hostel with other students who have come from outside the city. Chrisi has two first names - an English one and a Malawian one. When she was born she was named Chimwemwe (meaning "joy") as well as 'Chrisi." She began to use her English name more frequently when she started school. Now that she is attending secondary school she uses the name "Chrisi" all the time.



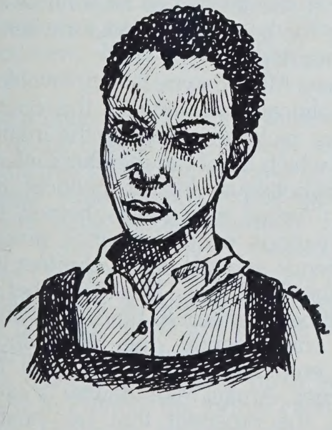
Chrisi had never been to Blantyre before and she was nervous about living in such a big place. At first she felt awkward when she met fellow classmates who have always lived in the city but soon they became friends and she lost her shyness. Occasionally she gets homesick but sometimes on the weekend she is invited to the home of one of her city friends.

Chrisi has five brothers and two sisters. She is the youngest of her sisters and has two brothers still at home in the village with her parents. Chrisi is very fortunate to be attending secondary school - her two oldest brothers were not able to attend secondary school because her parents could not afford to buy uniforms or to pay school fees. Now that her three oldest brothers are working they are able to help finance Chrisi's education.

Chrisi is also very fortunate because not many girls her age are attending secondary school. Many students pass their entrance examinations to secondary school but the number of available places in each secondary school does not equal the number of students that qualify. Consequently, only the brightest students are able to attend.

Chrisi always did well in primary school and worked very hard at her studies. She liked geography and thought that someday she would like to be a teacher. Now that she is attending secondary school she has doubts about what she would like to do in the future. She is still interested in geography but it embarrasses her when she does better than the boys in her class.

Chrisi is starting to enjoy living in the city. She is beginning to think that what she would like most is to get married like her two older sisters and remain in Blantyre.



Janey Wala Banda is 10 years old. She lives in a village in the central part of Malawi and attends the primary school which is two miles from her home. Janey has four sisters and three brothers. She is the oldest girl in her family. Janey also has two first names -an English one and a Malawian one. Her teacher has started to call her "Janey" but she likes "Wala" better because her grandmother gave it to her and it means "shining."

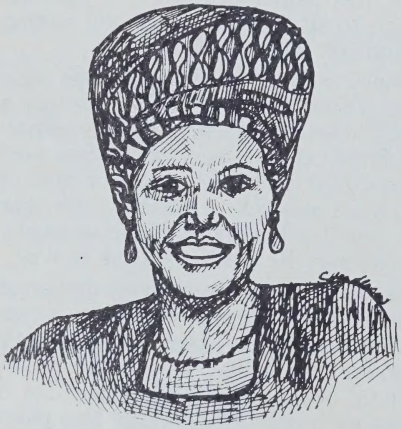
Janey likes school and especially enjoys reading. There are 75 children in her class and sometimes the teacher allows her to help other students with their reading. Because she does so well in reading Janey thinks she would like to go to school for a long time and learn to read lots of books. While some classes are held in the school building, Janey's class is held under the shade of a beautiful baobab tree. The teacher writes lessons on a blackboard propped up against the trunk of the tree. Each pupil has gathered a piece of rock on which to sit while methodically writing lessons on their slates.

Janey is growing quickly and will soon need a new school uniform. She tore a hole in it last week when she was gathering firewood with her sisters. She was hoping that her father would be able to buy her a new cloth for a dress this year but now that her uniform is so worn she knows that the dress will have to wait.

Janey's parents have a large garden of corn near their home. This corn, when pounded into flour, provides the staple food for their family. This food is called "nsima" (nsee - ma) and is eaten 2 or 3 times each day. Her parents also plant sweet potatoes, cassava and beans. Early every morning, before she goes to school, Janey works in the garden with her mother. Last year Janey was not able to go to school because there was a drought and most of the corn died. There was no surplus corn for her father to sell and he had to use what money he had to buy corn for his family. As a result, there was no money for Janey's school fees.

One day Janey was walking from the water pump with her best friend Susi.

Janey felt sorry for Susi because Susi couldn't afford to go to school, so Janey would tell her all of the things that she was learning in school when they made their trips to and from the well. As they were walking, Susi found it increasingly difficult to move her legs and she had to sit and rest. Susi couldn't get up again and had to be taken to the clinic. Janey found out later that Susi had a disease called "polio" and that she would never be able to walk very well. Janey wondered why so many people got sick. She hoped that she could keep going to school to learn about these things. Just as long as there isn't another drought ... she thought.



Amayi (a-my) (a term used for women in general) Mkandawire (mcan-da-weary) is 35 years old. She lives in the city of Lilongwe where her husband practices medicine. She grew up in the city of Blantyre and moved to Lilongwe when she got married. Her husband has been to many countries outside of Malawi and spent some time studying in Britain. He is one of three anaesthetists in the entire country and is in much demand. He still travels occasionally outside of the country to attend conferences. Amayi has never been outside of Malawi. Recently, when her husband travelled to Zimbabwe he bought her a beautiful dress. She wore it to the New Year's dance and all of her friends thought that it was marvellous.

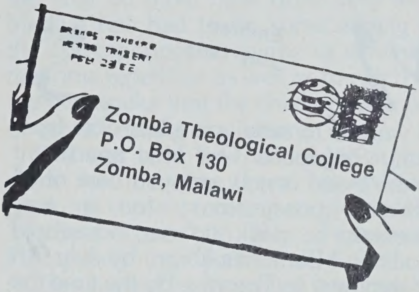
Amayi Mkandawire has four children - three boys and one girl. They are all attending private school and the oldest has decided that he wants to become a doctor like his father. Every morning Dr. Mkandawire drives the children to school in his Mercedes-Benz and then proceeds to the hospital.

The Mkandawire's daughter does very well in school. Mainly because her father is a doctor, and her brother has already voiced that he would like to become a doctor, she has told her parents that she is going to become a doctor as well. Both her mother and her father have convinced her that it would probably be better if she trained to be a nurse. She will be too busy to be a doctor when she gets married.

Amayi Mkandawire is very involved in the political well-being of the country. She is pictured wearing the national dress which all of the members wear on public holidays and at political functions. Amayi also keeps herself busy with various social activities amongst her friends and she does volunteer work with the Red Cross. This leaves her with little time to attend to household chores and consequently the Mkandawires have employed a cook as well as a gardener. Amayi Mkandawire is excited about the prospect that her husband may have to travel to South Africa this year. There is always the excitement of looking forward to wearing a new dress to the New Year's dance. She wonders whether he will bring her one this year. ■

Clara has fabricated the stories and the sketches accompanying them to give a general idea of the cross section of women in Malawi.

Dear friends,



The Zomba Theological College Newsletter, May 1983, includes the following:

This year we have 44 students, 17 of whom are in their final year.

We are training men for ordination in four Presbyterian synods (Blantyre, Nkhoma, Harare and Livingstonia) and the Anglican Council of Malawi (Diocese of Southern Malawi and Diocese of Lake Malawi).

These churches select the students to send to the college. The college assists them in this by setting and marking an entrance examination. Some of our students have studied through Theological Education by Extension in Malawi (T.E.E.M.) before coming to us and there is the possibility that more use could be made of TEEM for the selection process in the future.

The College is situated on a seven acre site in Zomba, the former capital of Malawi. However, although the capital has moved to Lilongwe, Zomba is still thriving and growing. Parliament still meets here, many government departments remain, the University Administration and Chancellor College of the University of Malawi are within one mile of the Theological College.

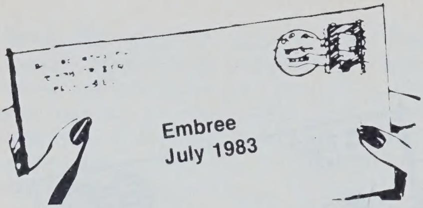
The *how* of theological education should be related to the culture both in content relevance and method of teaching. As a staff, both Malawian and expatriate we accept this goal of what is called contextualization and cultural relevance, and yet we readily admit that it is difficult to change the college and the curriculum from the basic pattern of the colleges in which we ourselves were trained.

We stand very much in need of your prayers if what Dr. Fred Holland ('Perception') says is true: "The transplanted school with its Western curriculum and missionary teachers has little hope of meeting local needs."

However we do more than use chalk and talk and duplicated notes in a classroom. We endeavour to make the whole experience of the College, the Wives' School, the college community on the campus and involvement in the Zomba congregations a formative process.

As a staff of a Theological College we realize our tremendous privilege and responsibility ... to hear from God ... from our students ... from the churches ... from the world in which we all live.

"Keep on praying for us. We are sure we have a clear conscience, because we want to do the right thing at all times." Heb. 13:18 (GNB)



I wanted to send you a last note from sunny Singapore. Our little apartment "in the trees" is now stripped bare of all personal possessions, for it was necessary to pack up our household goods and Bernard's library by July 7th for shipment to Toronto. By the time the freighter carrying our big box meanders around the Pacific, docks on the U.S. West Coast, heads through the Panama Canal, and touches at eastern U.S. ports, it's practically freeze-up time in the St. Lawrence Seaway! How eagerly I will be awaiting our shipment containing all the treasured mementoes of these past few years in Asia (not to mention Bernard's impatience to see his much-needed books). In our freight are all my carefully-compiled albums of photos taken during our trips to ATESEA member colleges, during the course of Bernard's work. I treasure so many happy memories of those visits with the faculty and students of seminaries in Taiwan, Hong Kong, the Philippines, Indonesia and Thailand; as well as our close and rewarding friendships within Asian churches and related groups such as CCA.

Since the beginning of the year, Bernard has conducted workshops and seminars in four centres in the Philippines, and supervised the work on a Chinese edition of his Greek text. He was asked to visit Eastern Indonesia also, but decided that it would be better stewardship to apply the travel funds to the publication of the text in Bahasa Indonesia (the national language of Indonesia), a procedure which would ultimately assist a greater number of the numerous seminaries throughout Indonesia. This proved to be a large undertaking, involving more than two months of re-typing the manuscript in Indonesian in a suitable form for publication.

Two highlights during the early part of the year were the visits of Professor Stanley Walters of Knox College, in February; and Principal Charles Hay and Mrs. Marjorie Hay, in April. These visits were much enjoyed by the Trinity College community and our ATESEA colleagues, and of course were a special delight to Bernard and me. Both Dr. Hay and Dr. Walters lectured at Trinity College and engaged in discussions with faculty, students and local pastors.

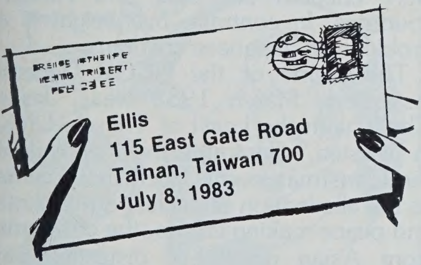
I, too, have kept busy. The assistance I had been able to give in the publication of our SOUTH EAST ASIA JOURNAL OF THEOLOGY would require a replacement person, and it was necessary to update records and provide some instruction and supervision. I have especially enjoyed my work on the JOURNAL as it brought me into contact with theological colleges and libraries all over the world. Ho Mee Ling, a bright and lovely Singapore girl, has capably taken over.

On the 27th of July we leave for Britain, where Bernard has friends to contact concerning the work he has been doing in teaching New Testament Greek and Hebrew in the languages of South East Asia. Scholars here in Asia, and abroad, are increasingly aware of the importance of the continuation of this work and of the need for a centre, with adequate library and other facilities, where scholars from all over the world might come and work on the biblical languages in relation to their own languages.

We expect to arrive in Toronto in mid-August for a joyous reunion after almost three years of separation from our children, and our families and dear friends. There is even a brand-new grandson awaiting our inspection!

Once more we send our grateful thanks to you for your prayers and your concern for us during this past term. Your support has been a great comfort, and we would now especially request your prayers as we undertake whatever new work awaits us in Canada. We look forward to seeing many of you personally, before too long.

Ruth and Bernard Embree



Thank you for your thoughts of us, and your prayers since our last letter. We think of you often with gratitude, and of the good times we had meeting so many of you.

Robert, Stephanie and I plan to take Marilyn out for supper tonight to celebrate their last day of school. It was quite an adjustment from all the facilities and friends at Oriole Park in Toronto to the back half of our living room, but I feel that all three have done very well. Marilyn has had to do some editing of the correspondence course to eliminate tiresome repetition as well as to catch up the five weeks that the children were out of school during our return.

This last term has been a big adjustment for me, too; from an ordinary graduate student to being considered the "resident expert" in New Testament. Fortunately my year and a half of studies helped me to realize how much I don't know about the New Testament. I taught "Biblical Interpretation" to two night school classes, and "Galatians" to regular senior students in the College. Both courses helped me see how important it is not to assume too much of the students. Education in this society does not prepare them to ask questions of a text, even ones like Who? Where? Why? What? When? and How? In Galatians it was very satisfying to hear one student say, "I've heard the phrase 'Justification by Faith' for years. Now I think I understand what it means."

The College is continuing to grow. We expect a total enrolment of nearly 300 this September. The curriculum is being revised, standards are being tightened and I'm now secretary of the Thesis Sub-committee. Four faculty members who have been studying abroad are already back or will be very soon. That should strengthen several departments. Prospective new students will take entrance exams August 2-4. There is such a demand for tertiary education in this country (only one out of four people who take university entrance exams finds a place) that a number of applicants are inevitably more interested in their own advancement than in serving Christ. We need special care and insight in selecting new students.

In the Church at large I see both vision and a mistaken sense of professionalism among the clergy. This is understandable: people are too busy; many congregations have plateaued in their membership; there is a steady exodus of able ministers to the West which tends to demoralize those who remain... But there is vision, too. One of the churches that started to use Evangelism Explosion methods had 21 converts so soon that the minister said, "Stop! We won't do any more evangelizing until we have nurtured these 21 through to baptism. We must be responsible."

In the Fall, it will be school again for us all. We hope that Marilyn will find the teaching less pressured and that there will be more time for Robert and Stephanie to study Chinese. I will be teaching New Testament Introduction to the 1st and 2nd years (about 60 in each class), and Mark to the senior students. It will be exciting but also humbling to have the serious responsibility of shaping so many young peoples' attitudes toward the Scriptures.

With our love,
Ted and Marilyn Ellis.

Christmas Greetings from Dr. Lee, In Ha, Moderator, National Christian Council - Japan

When I read the Christmas story in the Bible I am struck by the fact that wise men from the East were chosen to tell about the birth of Jesus in Matthew's gospel - the gospel written particularly for the Jews. Also in Matthew, non-Jewish women, Rahab and Ruth, were recorded in the genealogy of Jesus Christ.

The Christmas story in Luke's gospel describes shepherds in the fields who went to worship the baby lying in a manger. Furthermore, Mary said, "I am the handmaid of the Lord" and went on to confess: "He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent away empty."

An amazing transformation took place in the Christmas message. In the story of the birth of Jesus foreigners, poor shepherds, sinners and women had important supporting roles. In contrast, in the present world the super-powers armed with nuclear weapons are proud of their power. One report indicates that 18 million children under the age of five starved to death last year. 75% of them were children in Asian and African countries. In contrast, overweight is a problem for Japanese children.

The theme of the NCC-J General Assembly, March 1982 was, "Jesus Christ 'with the Least of These'—Unity in Mission," illustrates the meaning of the Christmas event. Such movements as the elimination of nuclear armaments and peace-making efforts, the criticisms from Asian people of distortions in Japanese history textbooks, and other challenges, must be considered from the perspective of "the least of these brothers and sisters."

Christ challenges us to transform ourselves through the power revealed in the Magnificat. Christmas is a time to be enlivened again in the Biblical faith.

Celebrate Youth

CGIT VESPER SERVICE - 1983

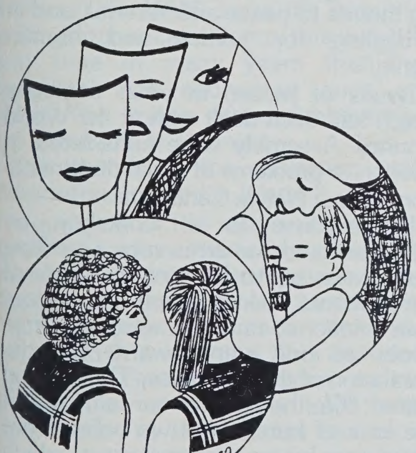
Every year a small group from an eastern, western or central location in Canada is responsible for the preparation of the Annual CGIT Vesper Service. This year the group was located in Saskatchewan. The title of the Service is "The Manger, Masks, and Me."

In the introduction to the theme the writers say "Across Canada, as soon as Hallowe'en is over, the stores begin to display Christmas merchandise, and the loud speakers sound forth "Christmas" music. At about this same time, as soon as CGIT Week and Initiations are over, CGIT groups begin to prepare for their Annual Christmas Vesper Service. Advent is the time when Christians prepare themselves to celebrate Jesus' Birth and its message of Incarnation. Since most CGIT Vesper Services are held only in Advent, it seemed appropriate to consider how we prepare ourselves to draw near the manger in celebration of God's gift of Christ into our lives. Questions of who we are and what we are arise, and answers appear to come from many sources and in many disguises. So we question, "Can I risk being the real me? When? Where? How? Before my friends? Before the Manger? With fear of intimacy we hide behind many masks. The answer from Scriptures that enables an encounter and experience with Jesus Christ, strips away our masks and disguises, freeing us to be the persons God would have us be."

Please support the CGIT groups in your area and share this meaningful worship experience with them.

by Lois Powrie

The Manger, Masks and Me



1983 NATIONAL CHRISTMAS VESPER SERVICE
CANADIAN GIRLS IN TRAINING

NEWS

JOHN MILTON SOCIETY REPORT

Toronto — the recently published Annual Report of the John Milton Society for the Blind in Canada reveals that during the past year, a continuous flow of audio cassettes, large print and braille magazines was sent without charge to more than 40,000 blind and visually impaired JMS readers. In addition to this, the Society supplied libraries, hospitals, churches, retirement and nursing homes as well as special care facilities with their publications.

According to the newly elected President, Rt. Rev. Dr. Wilbur K. Howard, a former Moderator of the United Church of Canada, "this level of service was achieved by this volunteer organization in spite of a short fall of $25,000, leaving an operating budget of $86,000.

Although many public libraries and other agencies for the blind offer recorded books," said Dr. Howard, "the JMS national LIBRARY IN SOUND filled more than 300 requests a month, a total of 4,000 in 1982. Readers want our religious books, magazine articles and music for spiritual nourishment." In addition, Dr. Howard listed JMS braille magazines, IN TOUCH for adults and MOSTLY FOR CHILDREN - inspirational stories for blind and deaf-blind youngsters.

In 1982, the Society set up the Nelson Chappel Memorial Fund to honour JMS Founder Dr. Nelson Chappel, and to finance special projects beyond the scope of the operating budget.

To keep close contact with JMS readers, Executive Director Ruth Banko travelled to Canada's major cities. "I received many encouraging reports from blind persons and from the volunteers who tie the work of this national organization together," she said. "It is evident that JMS provides a unique and essential resource for visually impaired Canadians."

WORLD CHURCH LEADERS CALL FOR UNITY AND PEACE

Windows on the world were opened by four representatives of the World Council of Churches speaking at a World Church Festival at the Prairie Christian Training Centre in Fort Qu'Appelle from August 13 - 18. Delegates from Sri Lanka, Russia, Madagascar and the Carribean called for church unity in efforts of all Christians to work for greater justice and world peace.

The Rev. Lala Andriamiharisoa of Madagascar said, "In witnessing to the incarnate and risen Christ, the churches should engage courageously in confronting threats to peace and survival, and in struggling for justice and human dignity".

Issues of racism in other countries which had been dealt with at the World Council Assembly were considered in relation to problems of racial discrimination against Native Canadians.

In response to a workshop on militarism and the arms race a petition was drawn up to be sent to heads of governments asking them to declare their nations nuclear weapons free zones as one step towards the de-escalation of the arms race. The petition stated: "On the basis of our faith and of the love of humankind we believe that there can be no circumstances which justify a nation in using weapons of mass destruction." It called upon all nations to refuse research, production or testing of any nuclear weapons, their delivery systems or components.

wms highlights

SYNODICAL NEWS

Saskatchewan

Beautiful Christopher Lake was the site for the Presbyterian Women's Rally sponsored by the Saskatchewan Synodical on the weekend of June 17-19. Representatives from all four Presbyterials were present at this event which celebrated the first anniversary of the Echo Valley Conference (Fort Qu'Appelle 1982). Although the WMS owns the property at Christopher Lake Camp, this was the first time in many years that the Synodical has sponsored such an event. The Prince Albert Presbyterial did a fine job of planning.

The theme of the gathering was "Venturing in God's World."

Highlights of the weekend were: an Adult Education Workshop co-led by members of the Saskatchewan Joint Educational Development Leadership Team of Creola Simpson, Yoka de Bruijn and Sharon Philip. This included a film, "The Growth Dimension" a slide presentation of the Holy Land with commentary by Miss Louise Beaton; a report of Council including a skit in which the Moose Jaw Presbytery Women played the roles of those missionaries who attended council from different countries; dedication of the Kum-By-Yah Chapel (the Rev. Dr. Stephen How, Moderator of the Presbytery of Northern Saskatchewan, conducted the service, assisted by Rev. Angus McGillivray); a bible study, conducted by Creola Simpson, was offered as a Worship Service at the outdoor chapel on Sunday morning. The theme was "Images of Life: Bread, Water and Light".

PRESBYTERIAL NEWS

Bruce-Grey

Knox Church, Tara hosted the Fall Rally of Bruce Grey Presbyterial with Mrs. Robert Lamont presiding. Beatrice Scott introduced Miss Linda Kreklewetz who showed beautiful slides and spoke of her work in Lesotho, South Africa. Linda's enthusiasm kept everyone spellbound.

Mrs. Frances Nugent led the Bible Study period. The Mission Study on Central Africa was introduced by Mrs. Jo Ferguson (Adult's) and Mrs. Eleanor Thompson (Children's).

Mrs. Hazel Hills welcomed the 120 present. The "Anniversary Prayer" written by the late Louise Reith was sung by Mrs. Helen Cumming. Miss Reith's father was minister in Tara Church when Louise was a girl. Bernice Gowan and Blanch Cunningham supplied music. Wiarton led a meaningful worship service.

Peterborough

What is the World Council of Churches? Mrs. Heather Johnston of Hamilton, Ontario gave the members of Peterborough Presbyterial an indepth account of the history, structure, aims and goals of the WCC at the Fall Rally held in St. Andrew's Church, Bowmanville, Ontario on Sept. 21.

The afternoon session opened with a devotional sing song led by Mrs. Audry Gilchrist of St. Andrew's, Bowmanville. The ladies of St. Paul's, Peterborough followed with worship using the theme "Come as living stones."

Mrs. Johnston, an official delegate of The Presbyterian Church to the World Council of Churches, showed slides made by a Brazilian artist to help illustrate the structure of the WCC. She told of the joy of praying and worshipping at the 6th Assembly with people of all countries and races, and also the pain of having to face the problems and hardships Christians in many developing nations endure each day.

Montreal

Montreal Presbyterial met at Riverfield for their Fall Rally on September 24th. A sing-a-long led by the Rev. Larry Paul was followed by words of welcome from Mrs. Addie Roy. The opening worship was conducted by Mrs. Ritchie Bell, stressing 'The unseen hand of God always with His servants.' Everyone present learned much about Lesotho as Linda Kreklewetz gave a most moving description (accompanied by slide presentation) of this small country and its people.

Following luncheon, the afternoon program led by Mrs. Lois Klempa opened with songs from *CELEBRATE* with Stephen Armour at the piano. The audience then viewed a Fashion Show depicting Deaconess Costumes over the years. Several deaconesses told of amusing experiences and serious moments. 'As one Deaconess to Another,' Hazel Davis presented Margaret Boyd with a handbag and enclosures, expressing deep appreciation for helpful service over the years.

Red Deer

The semi annual meeting of the Red Deer, Alberta Presbyterial was held on June 13, at St. Pauls, Eckville.

Lois Snider, A.E.C. led the devotional period beginning with a lovely solo. Reports were given by delegates to Synodical - Jean Stephenson, Council-Louise Tiihonen and Congress - Jill Tiihonen. The Eckville women entertained with musical and reading selections.

Guest speaker Dr. Ruby Walker gave a most inspirational and timely message on the need for and use of prayer. She said "a church that has no prayer life has no power, and the one thing that can break down all barriers is the power of Prayer".

Regina

On September 24th Regina Presbyterial held their Fall Rally at Westminster Church. Delegates from Regina, Moosomin, Fort Qu'Appelle, Saskatoon and Estevan attended.

Following registration, members enjoyed a lively hymn sing. The Rev. Christine Vieira, Moosomin and the Rev. T. Brownlee, host Church, led the gathering on their guitars.

Estevan women conducted the Worship Service based on the theme "Study to show thyself approved unto God." (2-Tim. 2:15)

Greetings were brought by Mae Morris, Presbyterial President, Regina and Mrs. Eileen Ward, Synodical President, Saskatoon.

Helen Tetley, Toronto held a workshop on adult learning. Gail Allen, Edmonton, presented a workshop on "World Service and Development Programs." Mrs. Mary (Morris) Jesse and Creola Simpson, A.E.C. introduced the 83-84 youth and adult study on Central Africa. Creola also showed a short filmstrip on Africa.

Hamilton and Niagara Falls

"Mission is Commitment" was the theme when the Niagara Falls Presbyterial met with the Hamilton Presbyterial at Cheyne Church, Stoney Creek on October 1. Mrs. Helen Billiald chaired the sessions which were opened with inspiring hymn sings. A welcome to Cheyne Church was extended by Mrs. Lorraine Reid. Mrs. Phyllis Brand, assisted by other members from Niagara Falls, conducted a beautiful worship service entitled "What is Jubilation."

Miss Evelyn Murdoch's Bible study looked into the question "What is Mission?" Miss Margaret Stewart, home from Papua New Guinea, showed slides and gave a most interesting account of her service there.

Ottawa

Parkwood Church was the venue for the Fall Rally of Ottawa Presbyterial. Moira Forbes welcomed the women to Parkwood. Jean McKibbin presided.

The Worship Service was led by Mary Arnott and Karen Earl from Manotick sang two delightful solos.

The main purpose of the Fall Rally was to introduce the Mission Studies. Sylvia Brown, Adult Secretary, presented the adult study on Central Africa. She showed the filmstrip, "Nigeria, I presume." Ruth Davidson presented the children's study and Donna Williams the youth study. Donna also gave a report of the year's activities of CGIT, which included a swimathon, boutique and camps.

Niagara

In June, some 60 ladies of Niagara Presbyterial enjoyed a picnic at Niagara-on-the-Lake. After assembling in the morning, a local historian took the group on a short walking tour of the area, ending at old St. Mark's Anglican Church. The group returned to St. Andrew's for lunch after which a business meeting was held on the church lawn. Mrs. J. McLeish welcomed the group to St. Andrew's, Niagara-on-the-Lake.

LOCAL GROUP EVENTS

Qu'Appelle, Saskatchewan

On August 10th, the Service of Recognition for the Rev. William G. Lamont, appointed ordained missionary to the congregations of Indian Head and Qu'Appelle, was held at Indian Head.

Mr. Lamont was also present at the closing service of the Vacation Bible School. Vacation Bible School was held the week of August 8th to 12th at Qu'Appelle. Approximately 49 children joined together for Bible Study, games and crafts.

100th Birthday

'Yes, I have been a member of the Women's Missionary Society for seventy years,' says Mrs. Susie Kennedy who lives in the Town of Mount Royal with her two daughters, Margaret and Elizabeth, all members of the Presbyterian Church in that area. Although unable to attend regular meetings at the present time, Mrs. Kennedy's interest in the work of the Church and the Society is still keen. She retains her sense of humour and her main interest is 'People.' Members of Montreal Presbyterial are proud to be on Mrs. Kennedy's long list of friends, many of whom are grateful for her kind words of encouragement over the years. Congratulations and blessings on you, Mrs. Kennedy!

Books

Available from:

WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

TEN LITTLE ANGELS AND OTHER STORIES FOR JUNIORS

by Charles Tarry
Image Publishing Company
112 pages — Price $5.95

When I initially opened this little book and read the first short story, I thought, "Perfect for times when I'm called upon to tell the children's story at church!"

There are fifty-two brief tales, each with a sentence prayer at the end, written for children ages six to eight. Some stories involve Jesus, his disciples, and people he knew. We meet Cleopas and his wife on the Emmaus road, Luke and one of the nativity shepherds, Jairus and his family, the wise men, the boy who shared his lunch, Simeon, Zechariah and other people who knew Jesus. Modern stories involve Bible themes, the commandments, the Lord's Prayer, and the Last Supper. Some tales are seasonal (Christmas, Easter, Hallowe'en) but most are everyday experiences of ordinary people.

This highly recommendable book was written by a Canadian Baptist minister.

Ann C. Peckover.

In Remembrance

Mrs. Hazel Richardson
St. Andrew's, Arthur, Ont.

Mrs. Marian Young
Elora, Ont.

Mrs. Lyna Broadfoot
Miss Lillian Fergusson
Mrs. Helen Mathieson
Mrs. Marion Young
St. Andrew's, Guelph, Ont.

Mrs. Thomas Blackman
St. Andrew's, Hamilton, Ont.

Mrs. Andrew Frame
St. David's, Hamilton, Ont.

Mrs. H. (May) Rodgers
St. Andrew's, Islington, Ont.

Miss Eva Clark
St. George's, London, Ont.

Mrs. Mary Eilen Severn
St. Andrew's Home
Montreal, Que.

Mrs. Margaret Smith
Montreal West, Que.

Mrs. Birdie Ross
St. Andrew's, Norwood, Ont.

Miss Gwen Thomson
Orillia, Ont.

Mrs. Mary Hogg
St. Andrew's, Perth, Ont.

Mrs. H. (Jeanetta) Purvis
St. Andrew's, Puce, Ont.

Mrs. Nina Anderson
Knox, Selkirk, Man.

Mrs. H. M. Jackson
St. Paul's, Simcoe, Ont.

Mrs. Muriel E. Diamond
Thornhill, Ont.

Mrs. H. (Flora) Currie
Coldstream, Toronto, Ont.

Mrs. W. Graham
formerly Cooke's, Toronto, Ont.

Mrs. Esther Prittie
Dufferin, Toronto, Ont.

Mrs. Margaret Cunningham
Melville, Toronto, Ont.

Mrs. J. E. (Ethel) Caughey
Knox, Wallaceburg, Ont.

Mrs. Gordon Elliott
St. Andrew's, Wingham, Ont.

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Randall, Arlene— Aug./Sept. 20
Randall, Joy— Aug./Sept. 19
Ross, Marjorie— Feb. 30, Mar. 31, May 30
Scott, Beatrice— Oct. 30
Singh, Alice Vijay— Jan. 4
Smith, Wayne A.— Jan. 9
Stephanson, Jean— Mar. 16
Stevenson, L. June— Jan. 3, Feb. 3, Mar. 3, April 3, Aug./Sept. 3, Oct. 3, Nov. 3, Dec. 3
Stewart, Margaret— Feb. 15, April 9, May 21
Thomas, Winnie— Nov. 8
Wadsworth, Diana R.— Oct. 21
Watson, Catherine— June/July 26
Watson, Jan— Dec. 4
Whale, Mary— Nov. 6
Whiteman, Darrell L.— Apr. 4
Whittaker, Warren— Mar. 8
Wilson, Bob— Oct. 8
Winniawski, Mia— May 3
Who and Where— Nov. 16

WOMEN'S MISSIONARY SOCIETY

A New Year's Message from the President— Jan. 7
Estimates for 1983— Jan. 18
Officers and Executives— Jan. 32, Aug./Sept. 32
Certificate of Recognition— April 14
Synodical Givings— Apr. 31, Oct. 31
Honorary Memberships - 1982— May 29
Council 1983— Aug./Sept. 4
Staff Changes— Aug./Sept. 13
Celebrate Youth— Aug./Sept. 22, Oct. 22, Nov. 22, Dec. 23
Margaret Boyd Retires— Oct. 15
Where our dollar$ go— Feb. 30, Mar. 31, May 30, Oct. 30
Historia— Feb. 29, April 28, May 17, Oct. 29
Jubilation 84— April 29

MOVING?

REMOVE THE LABEL FROM YOUR COPY OF GLAD TIDINGS AND:

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Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

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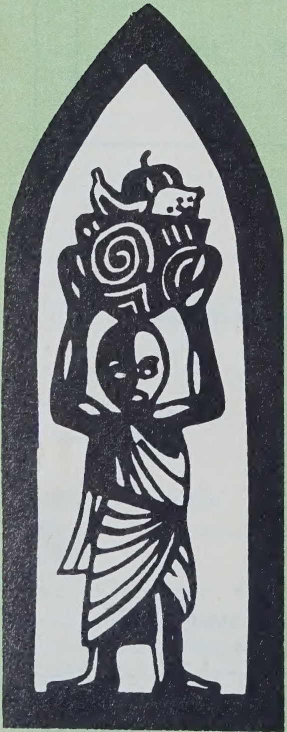
First-born



A babe
is born
in Bethlehem
and all of life is changed.

No more
need darkness
overcome,
or frighten us.

He brings
love and light
that know
no limit
no end.

Rejoice.
Be glad.
Sing hymns
of joyous praise.

Love
and live
in peace.

Shirley L. Porter